

MIND.

PHILBROOK ON THE WONDERS OF OXYGEN.

HE CLAIMS IT TO BE THE SEAT OF BRAIN STUFF AND CONSCIOUSNESS.

(By Dennis McMahon.)

If what I am to offer upon a work before me be as it purports to be, there must take place sooner or later considerable revolution in the opinions of all people concerning not only the mind of man but mind everywhere—the mind of God.

Whenever mankind have found a new fact of creation it has always come through the narrow channel of a finite mind, as the sunbeam passes through the small opening in the wall. No more than one instrument has been made use of in the teaching of the world upon a single fact of nature, and such person has rarely had the assistance of other persons in the work. If this author has solved the problem of mind so perfectly as to command the assent of those who are most familiar with science and its achievements, he will, no doubt, like all other discoverers, be compelled to wait many years for a general acceptance of the work. He has done greater things in the other works of his on the subjects of nature, but none so pleasing perhaps to contemplate as his work on the mind.

I will endeavor to outline the work in the brief space I have in this paper. His first conclusion is, that mind or thought or consciousness are properties or capacities of some substance which has all the faculties known as the senses and also volition of its own substance inherent, and disqualified only by other things and limitation of its own account and extent.

He says that such substance is the well-known gas of nature called oxygen, and that in such substance there is yet to be found what possesses mind, power and sensation of every kind, the capacities for light, heat and motion, all electrical phenomena, all life, purpose, plan, performance, and every operation in animate and inanimate nature. Beyond all such facts he declares that the Almighty is in fact the whole mind, power and performance of such well-known gas, and that all matter is such gas and that the different kinds of matter are such gas in different states of existence. This sweeping view of his will be to most minds like the common expression that nature is God and God is nature, and if he failed to perform the perfect demonstration of the facts he claims, his general view of the things I have spoken of would pass away as only another way of saying that God and nature are all one great fact.

He has done far more than to propose what I have briefly described, for, if his work be correct, he has begun at the beginning of investigation and has finished the work where there is nothing further to investigate; and it is on that part of his work I am to dwell for the most interesting feature of this article.

He commences with the fact that, in a blossom consisting of calyx, corolla, stamen, petal and pistil, there

is a preparation for creating mind upon a plant.

He finds that in the construction of the stamens and their pollen there is a perfect example of the construction of the brain of a person or of any animal whose brain is of a similar substance, and that in the decomposing pollen or stamens there is a perfect example of the gray matter or decomposing part of the brain. From these facts he deduces all further demonstration that, in the mind of a person or animal having a brain of similar substance, there is only the oxygen gas produced by the decomposition of the upper or outer portion of the brain which furnishes this organ of the person or animal all the power and faculties of mind, and which are operated through a system of nerves which contain in their hollows matter like the brain and undergoing decomposition and furnishing the connection of such gas of theirs with that of the brain; and he commences the description of the production of mind by pointing to the phenomena of the blossoms produced by the substance generated by their decomposition, and particularly by the decay of pollen or their stamens. All persons know how sensitive and curious the more developed blossoms are, and that on their pollen there is more sensation than upon any other part of the object. The whole operation of the power of sensation upon the blossom shall be described and given to the world to see when his publications are read more by mankind, and it will be as a most cogent factor in teaching people the presence of God, or what possesses mind in every part of nature; no person, in my opinion, has ever discovered such worthy and interesting facts concerning natural things of the world.

A blossom by reason of the production of a certain amount of oxygen gas upon the more delicate parts of the object is given a mind capable of producing all the beauty of the blossom by its own operation of creating colors on its corolla and stamens, pistils and pollen and which give to human eyes the aspect of beauty more perfect than any other object of nature possesses. Such wonderful fact will finally be found by all people and when it is found it will follow as a matter of course that all plants have power of putting beauty upon their parts by a mind given them in their unfolding from the mind of the earth which passes through them to their surfaces and which also performs their growth. The blade of grass, the leaf of every plant, is given color in the same way and the forms of all plants are partly produced by the mind created on them when a portion of their substance is converted into a gas of the nature spoken of. Every plant is therefore a living object possessing more or less intelligence. We will now devote a few words of explanation to the manner of construction of the pistils, stamen and pollen of a blossom, for we are to find that every brain having substance for decomposition into the gas, is constructed in the same way. When the corolla of the blossom is completed the waste cells, or substance, in the plant's circulation is forced out through the pores at the end of the twig and converted into tubes through some of which the sub-

stance continues to be forced out and finally spilled over their tops constituting the pollen of the stamens.

The pistils are stamens without pollen. This wonderful operation of the power of the plant to produce a brain on its branches, is identically like that which produces the brain of a person or animal and we have only to add to the description thus given of the creation of a mind in a blossom that all persons' brains are produced by the corpuscles or globules of the blood being pressed out of the pores of blood vessels which turn in the head, by reason of the surging of the blood through them with violence in its circulation from the heart. The globules, of course, are the cells of food which the stomach digests and passes to the blood through the thoracic duct. A section of any brain will disclose the same kind of stamens and pollen on their tops, as are found in the blossom, but to a greater extent, and the gray matter, so called, of the brain is the pollen and what decomposes to produce a gas upon the surface of the brain, and which gas is the whole of the will power, mind and consciousness of a person. From this wonderful fact mankind will, in the future, discover that the different offices of a mind are consequent upon a necessity for employing all the organization of a person in his work in life in all that one is capable of doing by the direction of his mind, and that the difference in peoples' minds are in a degree only and corresponding with the amount of power of the brain devoted to particular works of the brain.

It is now necessary again to state that all substances are oxygen gas in different conditions and that it is only necessary for any substance to be perfectly decomposed to become gas and this gas is the same as that from which the substance was created.

Decomposition, therefore, is but the return of a substance to oxygen gas again. I have now passed over the whole road of description of the production of a mind and if what is discovered is a fact, we have but the question of the way such gas can possess mind and volition and be converted into more solid matter, having no mind whatever, and back again into a condition to possess mind and volition and consciousness.

A few words on this question will be demanded by the reader of my article, but to give all that would be necessary in such a work would require a writing of all the description of God's infinite wisdom, omnipotent power, prescience of mind and the will of the Almighty in all that has taken place in nature from the beginning. I shall not fail to offer my opinion upon such part of the author's work in another article.

The wonderful fact has yet to be offered upon the subject of mind that in every person's head there is a perfect means of recording all the mind's work or experiences, and it is performed by the same wonderful influence I have spoken of, in a way to bring to the minds of people a key to a knowledge of God's own method of providing for himself the perfect history of a person's conduct while in mortal life. Such great fact is but the photographing of impressions upon the power of the brain, in a middle chamber of the organ where the gas congregates and produces the reservoir for holding all the pictures of the mind from the first to the last moment of mortal consciousness. Such record is as perfect as the person's hand or face, and it goes to heaven with the spirit for its whole personality, identity

and character in the home of spiritual existence.

Let us now look further to find the proof of this splendid fact of nature.

A person at any stage of life needs only to have his mind greatly excited to be able to see such gallery of photographs while he is a mortal being; great fear of harm will light up such gallery to his mind and a person will be brought point blank to a consideration of his past conduct when fear of death stalks at his back. The spirit when out of the body needs no fright to enable it to behold its mortal conduct or history. The pictures must be seen by the spirit mind when the soul is in heaven and where it also is brought point blank to the consideration of what the person was when on earth, when the judgment of God stalks upon the soul's intelligence.

Mortal people can see something of each other's character, but spirit people can see the whole character of each other and between these sights of God and other spirit persons every soul must pass to find its final resting place in the sky. Here we find that ordeal of judgment of the Almighty for his children in both mortal and spirit life. It is sure to make saints of all souls when they have come to their last dwelling place.

We will now offer another proof of the fact that there is in the brain the means for capturing the mind's observations during a person's life and which will illustrate the great fact as perfectly as what we have already offered as proof. The recollection of any past fact is no more than a sight by the will of a picture of the fact in the picture gallery of the brain. The whole memory of past things in life of a person is the power of the will to see all the pictures of such things in such perpetual paintings on the mind's chamber of knowledge. To recollect a thing that has taken place in the experience of a person is for the will to look for it among such things and the recollection of memory of any person is great or small, according to the power of the will to find such things in the catalogue of pictures of the mind's past experience. In every instance of a person's recollecting a thing of the past there is a positive performance of the will in looking upon a part of the soul itself, for the whole gallery of mental pictures is a part of the person's spirit when it leaves the body for a home in heaven.

No more beautiful fact could possibly come to the attention of mankind than this perfect truth concerning the means of memory, for upon it every person can depend for a knowledge of his own spirit in the body and when I have finished a description of all the mighty facts as given by the author to whom I have referred, every person can find the place for commencing a review of his past life, and finally cultivate himself again, by creating a better gallery of pictures for his mind and he can do it merely by discovering that all he does or knows must be re-examined by himself, sooner or later, and that he will be punished by suffering pain of his spirit for every bad figure he will find in that everlasting picture gallery of the mind's work.

The final proof of the existence of such paintings in the brain is the fact that no person has the power to recollect anything of the past after his will is lost or is beyond his control, as it is when a person is insane. The overthrow of the will is always a destruction of the power of memory. A person in such condition always acts without reference to what

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SEEN AND UNSEEN.

By Lilian Whiting.

NUMBER FOUR

In resuming this series I feel that an apology, or at least an explanation, is due both to the editor of Light of Truth and to the readers for the long interruption in this series of papers, owing to a pressure of work and engagements, and which will hardly occur again.

So far as experimental phenomena goes one could multiply columns of pages forever. This is not necessary. So far as the experiences under my personal observation those narrated are typical and representative of a vast number; a number to which additions are made constantly and in a great variety of ways. From all these data, which in some form or other is occurring in a constantly increasing degree to millions of people, it may rightfully be claimed, as a logical deduction, that the state of daily or hourly communion, of perpetual recognition of the reality of unseen companionship, is the normal state of man. For man's life is a part of God's life. It is like the cup filled from the fountain. The difference is in quantity. But there is also a difference in quality, some will say. That difference is not of God's making. He breathed into man the breath of life and man became a living soul. But to man was given free will, so that his virtue, or his vice, is the result of choice. He is not good automatically. Automatic virtue would be no virtue. He can degrade himself in vice and iniquity if he choose, and pervert the quality of his life. The quality of all our lives is to some extent perverted, but the command of Jesus, "Be ye therefore perfect, even as your Father in Heaven is perfect," is not an impossible one. It is our duty, our moral responsibility, to live the life of perfect truth, perfect kindness, in short, a perfect love which excludes all within itself. Now this being the simple and just obligation as intelligent beings, the life of the spirit being our normal life, the recognition of spirit companionships in the unseen should be as simple and inevitable as our recognition of nature. It is indeed a part of nature, the very nature of the universe.

The celebration of the fiftieth anniversary of Modern Spiritualism tends to focus attention upon the remarkable results that have attended its progress. There has not been one aspect of phenomena which has not its counterpart in the Bible. And the inference must be that within the past half century the revolutionary progress has been such that man has regained his true nature—which is a divine nature—to such a degree that it is again becoming possible for him to recognize his spiritual companions as did those of old. Purity and divineness of life are the attendant qualities of walking "hand in hand" with unseen presences.

The growing acceptance of the truth of Spiritualism during this past half century is by no means restricted to professed Spiritualists. It is a truth which has entered everywhere, into all churches, creeds and sects; it is a leaven which is leavening every class of life. It is preached—not specifically by name, but in essence—from almost every pulpit in the country; much of its truth is half unconsciously held in a general acceptance. It is the gospel of hope, and therefore it is a spring of

life. It is the gospel of joy, and it is thereby a spring of energy. It incites and encourages and inspires.

Recently a very interesting and lovely woman (Miss Cary, a sister of Mrs. Agassiz) died at her home near Boston. To her friends she said as the last hours came: "I have had a beautiful life, and now I am about to leave it. I do not want you to feel sad—there is nothing to be sad about. I hope you will not change your plans, your work, your arrangements in any way. It is just as it should be. I have nothing to dread in the change."

This lady was in no sense a Spiritualist by profession; yet its high and calm truth had entered her life and she met death in the ideal way of an enlightened Christian. To know the actual truth of the infinite nearness of the spirit world; to realize that it interpenetrates our own, and that we, also, share it to just the degree in which we live in high thought and immortal energies is to live the normal life. All below this is abnormal; just as sight and hearing are the normal conditions, and blindness and deafness the abnormal.

Spiritualism must be held to comprehend ideals of conduct as well as the discernment and the recognition of phenomena. The phenomena are attested. They have had a million proofs. It is impossible for any intelligent person who investigates, to doubt it. But this is only an element in the faith. The Spiritualist should, by the very nature of his belief, be more considerate, kind, truthful and loving, because his extension of vision into the nature of experiences of the soul must impress upon him the moral necessity of living in the nobler qualities. If he is unjustly treated he must bear it with patience, and hold only love in his heart. If conditions are hard and unfortunate, he must bear them patiently. He must ever press on toward his mark—the high calling of God. To him is revealed the relative values of experiences in this world, and however hard may be his lot, he knows it is only the scenery along the way, and that he has invisible guides and helpers who may at any moment—when his own condition is sufficiently harmonious—transform all into radiance and beauty.

The Brunswick, Boston.

MIND.

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he has been or has done, and his only guide for his acts are his senses and wants of the body. He is less qualified to conduct himself to his own advantage than an animal, because the animal can recollect much of what has taken place with it and be guided by it.

I am now prepared to state that Mr. Philbrook, who has given the facts to the world and who is today waiting for a reply has in my opinion wholly finished the work of solving the problem of mind, and that his work when compared with what was done by Spinoza, or Descartes, or Leibnitz or Bacon, is as the mountain compared with the mole hill, and actually beyond the power of man to deny or improve in its truthfulness or worth as a teaching on the subject.

Beyond—By H. S. Hubbard. Arena print. 25 cents.



A MUSICAL MEDIUM AND WHAT IS SAID OF HIM.

The following estimate of Josef Hofmann will be read with interest by Spiritualists. It shows how closely a critic can tread to the truth and not plant his feet on it. The account is from the New York Musical Courier:

Josef Hofmann is today no less an apparition than he was a decade ago. He is the wonder-child become man; with all the golden promises of childhood realized; a youth on whose brow is stamped the ineffable seal of genius, and one whom the gods will not slay because of his brave, healthy spirit, free from the morbid vapors of his own Poland and free from the percosite of the callow virtuoso. Hofmann is 21 years of age. He is a Pole and a pupil of Rubinstein, but even Rubinstein did not attempt to curb the strong, individual readings of his precocious pupil. All pianists may be loosely divided into masculine and feminine, and this irrespective of sex, for we hear a Carreno thundering at the keyboard and see De Pachmann plying his distaff, so to speak. Josef Hofmann is eminently a virile, sane pianist. Without a particle of the prudence that goes with lack of repose, such reserve power and breadth of vision that we at once see that he derives from the Clementi, Beethoven, Liszt, Rubinstein, D'Albert side of the pianist house. He has the big Rubinstein tone and the incomparable analysis of D'Albert. This latter quality is noticeable in his Bach and Beethoven playing. One is fearful at such exhibitions of controlled power, such play of intellect in a mere lad, but the balance is occasionally disturbed when the temperamental bias is exhibited. Then has Hofmann a daemon, the familiar daemon of Rubinstein, and he is hard pressed at times to let loose the elemental energy boiling within him. New York has not heard such piano playing since Rubinstein, for Hofmann's personality is more mellow, more poetic than D'Albert's and more dignified and more musical than Paderevski's. He has twice the intellectual power of the last named, overrated pianist, and does not indulge in any of the questionable antics or charlatanism of the lemon-haired virtuoso. Free from Paderevski's sentimentality, Hofmann brings to his music a brain-sound to the core, a spirit, youthful fantasy and freshness, and, above all, an intense sincerity. He is sincere to his innermost fiber, and with his noble powers, unlimited courage, and marvelous assiduity there is no doubt that in a few years he will top all living pianists. As it is he is a phenomenon without equal.

FIRST PRINCIPLES OF PSYCHOMETRY—How to Prepare and Develop a Psychoscope. By J. C. F. Grumbine. Price 20 cents.

CHRISTIAN THEOSOPHY—Dr. J. H. Dewey. A handbook of New Testament occultism. Price \$2.

FIFTY YEARS AGO—HYDESVILLE.

(By G. B. Stebbins.)

Memory annihilates time! A half century seems but yesterday. Henry Bush and wife, Lyman Granger, our next neighbor—a Methodist—free in helping Zion with his shackles; Mr. Jarvis, a good and true Methodist exhorter; Isaac Post, a reputable merchant, and his wife, Amy, Quakers.

These reliable and honest men of Rochester, N. Y., went out to Hydesville a few days after that eventful night of March 31, 1848, their devoted wives with them, to dig up the cellar bottom of the Fox family's home, and find, if possible, the bones of the murdered pedlar, which "the raps" said were there. They worked on, the women standing between them and the noisy and threatening mob, making no reply to their angry cries, until human bones, as physicians said, were found, and bloody implements, some six feet below the floor amidst coal and gravel—all as "the raps" had just foretold. For years, living in Rochester, I knew them well, and knew of their good repute.

The blessed mother and three daughters of the Fox family I also knew—the mother who prayed that these strange things would pass away, that they might exchange abuse and persecution for the peaceful quiet which she loved.

The bitter abuse and threats which followed the steps of courageous pioneers, sincere, and some of them eminently competent truth-seekers of phenomena and their divine and blessed meaning.

These I knew, for kindred and trusted friends were among them. From a wide acquaintance I bear testimony that the early investigations were careful and skillful.

What has brought the great change—the larger influence, the spread of Spiritualism in many lands, the higher respect in which its sincere advocates are held.

The celestial intelligences were acting then, as now, for this new dispensation is of their planning, and the riper atmosphere of our age their chosen vital breath in which to work.

In those pioneer days the human seekers and workers were few but devoted and deeply in earnest. That is a wise Scripture, "If thine eye be single, thy whole body shall be full of light."

Their "single eye to truth" in this great matter saved them from the extremes of credulity or skepticism, and made them fit and unselfish investigators.

They had no pretenders and falsifiers in their midst—plagues worse than that of frogs in Egyptian bed chambers of which the Old Testament tells. The only pay a trickster could earn then was abuse; there was little credulity able to pay in silver or gold.

In a moral or spiritual warfare character is the one thing needed; numbers or great names without it have no power.

It is for us to equal and excel the sincerity and sagacity of our pioneers. Thus, and thus only, shall we win their spiritual joy and peace and strength, and conquer the world with the facts or spirit-presence, and the divine philosophy of life one and unbroken here and hereafter.

Two lines of an old Methodist hymn are:

"A charge to keep I have,
A Go d to glorify."

Let that read:

"A charge to keep I have,
A soul to glorify."

and make that soul fit for the best companionship in all worlds.

We, with the spirit-world ready to help and guide, must shape the future.



HENRY GRAY.

SAW THE MAINE DESTROYED
CLAIRVOYANTLY.

AND THE MAN WHO DID IT.

War Prophecies and Great Events
Yet to Come.

Henry Gray, a veteran of the Civil war and a seer from childhood, has been giving some of his experiences in the realm of dreams to the New York Journal. Coming down to present events which he foresees before they occur and touching particularly the case of the Maine, Mr. Gray spoke as follows:

"But about the Maine, you say. Well, on Tuesday night, the first of February, I had a most distressing dream. I was on the deck of an American battle ship. It was night, or just after dusk. Everything was peaceful and serene, when suddenly I heard a sound like a muffled shot from the shore. I looked out in the direction from which it seemed to come. Suddenly I saw what seemed to be a diminutive light coming toward the vessel. It seemed to be floating on the water, but moved very swiftly. A terrible feeling of dread and oppression came over me. The little light was coming straight in our direction, and with great speed. It was almost on us, when I started to shout to the officer of the deck. But I was too late. Just then the light was on us. There came a terrible explosion. Everything seemed to rip up with a mighty blast. I woke up with a start. That was as far as my dream carried me."

"At that time such an idea as the blowing up of the Maine had never suggested itself to any one, and, although I told the dream to my wife and my side partner, I never thought much more about it. But then came another strange thing. The Maine blew up on the night of the fifteenth. We did not know anything of it here until the next morning, but that night I had another dream, and this time I recognized Havana—I have been there a good deal, you know—and this dream impressed me very deeply, for in that dream I believe I saw the man or one of the men who blew up the Maine."

"I was going through one of the streets of Havana and as I passed what seemed to be an undertaker's place I saw an immense crowd gathered and I stopped to see what the cause of all the excitement was. As I did so I saw a man whom I took to be one of the undertakers come out and ask for men to help carry the dead, and I remember that there seemed to be an immense number of them. One man, who was tall and had a very pushing way, shouldered his way through the crowd. He was dressed in a light suit, and as he came up the undertaker

looked black at him and told him he had better not come into the proceedings there at all. Then a woman came up and tugged at the man's coat. She was very much excited and said: 'Do you want them to recognize you?'

DESPERATE LOOKING MAN.

"The man said he was not afraid, and seemed to want to take a hand in the matter. He looked desperate, and I shall never forget that face, I would know that man to-day if I were to see him in a thousand. I could go where he was and pick him out of a thousand people just as surely as I would recognize my own brother.

"And that is the man or one of the men who blew up the Maine. I know it. And if I had been able to go to Havana the day of the funeral I believe I could have put my hand on that man. Or if I ever see him I will know him. I know I will. His face made a deep impression on me. That man was either the guilty one or one of them. He was in that crowd that day to gloat over his work.

"Another night I saw our men fighting men in green uniforms, and there were citizens there. They fought, too, against our men. That dream I don't quite understand for the only scene I could recognize was one on the outskirts of Brooklyn. This seemed to follow right along with or right after seeing the fighting. In Brooklyn I saw men climbing up on ladders to the roofs of houses to put out fires that were caused by shells which were being fired in from some great distance. The shells were exploding with great havoc. I cannot exactly see what the fighting has reference to, but the other part seems clear enough to me. Spain's war ships are going to throw shells up into the outer part of Brooklyn.

"Now, the night after I dreamed of the funeral scene in Havana I was on one of our men-of-war in the midst of battle. There were two of our ships and seven of the enemy. The scene was a familiar one to me, but I do not remember it quite clearly enough to say whether it was one or the other of two places. It was on a kind of river, with docks and so forth visible, and it looked just like the Hudson river looking north from the neighborhood of the Statue of Liberty, or like the bay of Havana just below Morro Castle.

"If you have ever been there you know that they look a good deal alike. The battle was a very awful one, and the destruction was quick and furious. I served for two years in the navy in the Civil War, but saw nothing like this. Before we had done a great deal the whole nine ships were together, and one of the enemy was in a good position to sweep our deck, which she did. The blast was something terrible. I do not remember seeing a sign of life after that broadside. As it stays with me every one on board our ship, so far as I could see, was swept away. That dream I have no doubt is prophetic of some naval engagement that is to take place, but I do not see that my dream is of any use in the matter. I only tell it to you because I dreamed it and I want to tell you just what my visions have been."

SAW GENERAL GRANT.

"But the dream that I think is of some use, or may be yet the means of saving a noble man's life, is one that I had last Wednesday night. I was somewhere by the water. As I came up to the water there was something sinking that looked to me like a house. There was a man on it, but what the meaning of that part of the dream is I cannot make out. But on the shore right near where I saw this object disappear were three men struggling together. As they struggled I saw that two of them were trying to drown one

man, who directly was able to turn so that he saw me. His face was that of General Grant. He saw me and he called out to me:

"Tell the government to strike now. Tell them to strike now, or all is lost."

"By this time the men were getting the best of him, and he turned and called out to me:

"General Lee is a prisoner, but he does not know it."

"By this time the men had secured him. They tied his hands and feet and carried him off, and as I had a last look at his face the features seemed to turn to those of General Lee.

"Now, this vision has affected me very much, and I am sure that General Lee must be in trouble. We have heard that the Spanish Government wanted him to be recalled. Our Government refused, and the Spaniards seemed to acquiesce, but I am just as sure as anything that they will make away with Lee before he leaves.

"Now, I have thought a good deal about this matter, and I am convinced in my own mind that if the Government would go now and take Havana with the fleet at Admiral Sicard's command they could do it without shedding a drop of blood. The Spaniard loves his life just as well as the next man, and—they have four ships now at Havana. I believe, with a squadron of twenty good fighting vessels outside the harbor—I would wager my life against a nickel that they would surrender rather than go out to what they would know would be their certain death. It would be simply foolhardy for them to do anything but surrender. But if we wait until the fleet of torpedo boats reaches Havana, then I believe there will be a very bloody fight, and I firmly believe that General Lee will never be seen again. I know the Spanish character. Just let them get their fleet all in Havana, and they will throw off the mask and the life of an American in Cuba will not be worth a toothpick."

AN OLD SOLDIER.

Henry Gray is a tall man, of gaunt frame, and his manner in telling his remarkable story of his visions is the manner of a serious giver of simple information. He is a Southerner by birth and early training, coming from an old Florida family. He is now employed as a compositor at the printing establishment of Burgoine, at No. 146 Centre street, and resides at the St. Clare hotel, No. 120 Park Row.

When the Civil war broke out he enlisted in the First New York Volunteers, under Colonel Allen, at the old White street arsenal. He enlisted, as did all the others, for ninety days. With the regiment in the field he enlisted for two years at the end of the ninety days. When that term was over he returned to New York. In the course of a few weeks the desire to go to the front again was too strong to resist and he enlisted in the navy as a coal passer.

A POCKET DETECTIVE.

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SIR HENRY BESSEMER'S GREAT WORK.

On March 14 the cables recorded the death of Sir Henry Bessemer, who will forever be known as the inventor of the process which bears his name for converting cast iron into steel without the use of fuel—a process which consists in blowing air through the molten pig iron in a "converter" or vessel lined with a refractory metal. The molten iron attains by this process a degree of hardness which makes it of the greatest value for structural and architectural purposes.

Bessemer was the author of many inventions and discoveries, but upon this one his fame will rest as the fame of Newton rests on the discovery of the law of gravitation and that of Darwin on the discovery and application to organic life of the law of natural selection.

The effect of Bessemer's invention has been revolutionizing in its effects on industry at large following upon the discovery of applied steam power. Before the Bessemer process came into use the production of steel in Great Britain was only 50,000 tons annually, and the average price was \$250 per ton. In 1877, a year when the trade was depressed, the Bessemer works in Great Britain alone produced 750,600 tons, or 15 times the total of the former method of manufacture, at an average price of only \$50 per ton. The coal consumed in producing it was less by 3,500,000 tons than would have been used to make the same quantity by the old process. The total reduction of cost is equal to \$150,000,000 upon the quantity manufactured in England during the year. The amount of Bessemer steel manufactured in the world in 1877 was 1,874,278 tons. Steel is now in use for a thousand purposes for which it is adapted, ut from which its price until the last few years excluded.

Sir Henry Bessemer's invention, by cheapening steel, has cheapened steel rails, engines, locomotives, bridges and the cost of transportation by land and sea, and its influence has been felt in every part of the civilized world. It has led to the construction of steel buildings and steel ships. It has inaugurated changes of the greatest importance and added vastly to the comforts and luxuries of life. There is no department of construction activity in which Bessemer steel is not employed. Fully to appreciate its importance one would have to be familiar with the vast fields of mechanical conquest in the old world and in the new.

Sir Henry Bessemer was 85 years of age. He was born at Hertfordshire. His father was an inventor and was made a member of the French academy at the age of 25. Sir Henry made a great fortune and he deserved it, for his inventive brain, his energy and enterprise made him one of the world's greatest benefactors. In the life and work of such a man we have those sublime victories of peace which enrich and bless the world.

B. F. UNDERWOOD.

Frederick U. Adams is now sole editor of The New Time, B. O. Flower having retired from the joint editorial management of the great reform magazine. These sterling writers have done yeoman service for the people's cause and for the principles of the social commonwealth.

That was a fine tax on education which was mulcted from a showman in the Indian territory the other day. The man was giving a stereoptican lecture illustrating reform subjects, and was arrested and fined \$26 because he had failed to procure a license.

THE LIGHT OF TRUTH.

5

The World of Psychics and Liberal Thought

Mrs. Sarah Ann Van Arsdale, last surviving aunt of Justice Harlan of the United States supreme court, passed away in Louisville, Ky., on March 18. Mrs. Van Arsdale lived with her daughter, Mrs. Fleming. On Sunday previous to her mother's death Mrs. Fleming attended a Spiritualist service. A medium, Mrs. Claman, gave messages to various ones, among which was the following:

"There is a brother spirit standing near me, and wants to deliver a message to some one in the audience. He says: 'Bettie, do not worry. In a short time I will claim the spirit of my companion on this earth. My name is John Van Arsdale.'"

Mrs. Fleming presumed it was the spirit of her father, and was much affected. She finally left the hall, and in an interview said that she had known Mrs. Claman a short time, but did not think that she knew that her first name was Bettie, or that her father was dead or anything about her mother's illness.

A short time ago the Iowa legislature had before it the question of whether the word "male" should be stricken from the constitution of that state. At the general hearing given upon the subject of women advocates of suffrage were met for the first time by members of their own sex opposed to this political change.

The Russian government has decided to adopt the metric system of weights and measures.

The Maryland legislature has passed a bill appropriating \$50,000 for two years in aid of Johns Hopkins university. The house has concurred with the senate in passing a bill to change the form of judicial oaths, doing away with the words "so help me God."

A bill providing for the initiative and referendum in matters of city, town, county, village, and all other municipal subdivisions received a majority vote in the Ohio house, but failed for lack of constitutional majority.

Mr. J. C. Wilms, who has a fatherly interest in the moral tone of Cincinnati, is again warring with the windmills of vice and wants the city to enact an ordinance so that fake mediums and fortune tellers may be readily punished.

Senator Coggeshall's (N. Y.) bill amending the public health law, which brought the Christian Scientists about the senator's ears, is now being questioned seriously by the opticians of New York city, who think that the enactment of such a law would prevent opticians from prescribing glasses for their patients, on the ground that they are not regular physicians.

Five hundred women besieged Senator Coggeshall in the interests of Christian Science at the New York State Capital building the other day and by the time they got through with him he amended his bill prohibiting any one not regularly licensed as a physician from practicing the healing art, so as to exempt specifically from its provisions the practitioners of Christian Science healing.

A Chicago physician uses the phonograph as a hypnotizer. He seats the patient in front of the machine, adjusts the ear tubes, touches a button and the machine does the rest.

Some day there will not be a woman so debased that she would reproduce an unworthy man, nor a man so low that he would have an unworthy woman be mother to his children.—Miles M. Dawson.

One Valo, representing himself to be a medium, started in to give a public performance at Clarendon, Ark., the other night. Before the first act was half over the audience became disgusted with the medium and a number of people left the opera house. Those who remained demanded their money back. The request was granted.

Senator William E. Mason of Illinois in his speech on Cuba told a new story about President Lincoln. He said that Lincoln was driving along the road one day when he suddenly stopped the buggy. He saw a beetle upon its back at the roadside struggling vainly to regain its feet. Lincoln got out of the carriage and turned the bug over. As he re-entered the buggy he said, "Well, I feel better. I have done a good act. I have given that bug an equal show with all the other bugs on the earth."

Sunday School Teacher (illustrating the "still, small voice"): "What is it, dear children, that makes you feel so uncomfortable and unhappy after you have done something which you ought not to do?" Dear Child: "A lickin'."—Roxbury Gazette.

The net gain of communicants in the Methodist Episcopal church for 1897, according to Zion's Herald (Meth.) reached the low figure of 19,500. The fact is occasioning much serious comment. The average net gain for the past ten years was 57,000.

The Ohio senate has passed a bill authorizing the appointment of women as notaries public.

"Your religion," asked the intelligent heathen, "commands you to love your neighbor as yourself?" "Exactly," answered the missionary. "I do not err, then, in presuming that you have invented all those long-range, rapid-fire guns to prevent the obnoxious stranger from approaching close enough to be deemed a neighbor."—Indianapolis Journal.

Under pressures of from 15,000 to 25,000 pounds per square inch marble is now molded in any form desired.

Rev. Marion F. Ham of Chattanooga, Tenn., preached a strong sermon on the church and the theater. He declared that there are many things on the stage that any Christian can gladly see and hear.

Those of our readers who appreciate polished irony, which cauterizes without offending, will find a feast in the excerpts on another page of an article by G. M. Went, printed in the Humanitarian.

"Now, Dominie, of course you consider profanity a sin?" said the editor of a country paper. "Why, most assuredly I do!" gasped the astonished preacher. "Do you think that any cause conducive to swearing should be removed if possible?" "Certainly, by all means." "Then I trust that hereafter you'll have the manuscript of your sermons typewritten before sending it here to be published."

Fifty per cent of the people of Spain are illiterate.

Edward Bellamy's paper, The New Nation, is to appear again.

BIGWIGS STILL TILTING WITH FACTS.

BUT THE FACTS ARE STILL STUBBORN.

The eagerly-anticipated meeting of the Society for Psychical Research, held for the purpose of discussing "the trance phenomena manifested through Mrs. Piper," took place at the Westminster Town hall on the evening of Friday, the 11th inst., says a correspondent in London Light.

The case of Mrs. Piper, as reported upon by Dr. Hodgson and others, is, it is admitted, the most important that has ever been brought before the society since its foundation. It presents difficulties which none of the theories hitherto advanced or favored by the society can satisfactorily explain. It would seem as if psychical research had at last reached a critical point. Through Mrs. Piper it has been brought face to face with phenomena which are not to be accounted for either by "telepathy," "abnormal conditions," or an "extension of consciousness." Interpretation on these lines being no longer possible, the question of a disembodied intelligence becomes a pressing one. The trend of the report is undoubtedly in that direction, but the society, it need hardly be said, is in no hurry to commit itself.

To say that spirit-action can be definitely postulated from the phenomena exhibited by Mrs. Piper would, in the opinion of the society, be premature. Other cases must be sought and, if found, critically examined. Meanwhile the society is pretty well agreed as to the genuineness of Mrs. Piper's manifestations. Even Mr. Podmore, who opened the discussion, went so far as to say that there was no whisper of suspicion against her. It is hard to define Mr. Podmore's attitude with regard to the inquiry. He said he felt bound to assume dishonesty, though he was far from imputing it to the medium. Despite his assumption, he laid great stress upon the following facts: 1. That in her normal state Mrs. Piper's honesty was beyond question. 2. That her trances were undoubtedly genuine. 3. That though closely watched and "shadowed," nothing questionable had ever been discovered in connection with her. The information given by her controls was, as a rule, of such a character as to preclude the idea that it had been specially "got up" for the occasion. Even her failures or mistakes were such as could not be reasonably associated with fraud. He admitted that it was a great straining of probabilities to assume fraud. It would be easier to assume that Dr. Hodgson was a confederate. But as, in his opinion, the whole question was one of probabilities, the possibility of deliberate fraud had necessarily to be taken into consideration. Mr. Podmore cannot be said to have materially influenced the discussion. He seemed unable to get beyond fraud, and that disposed of him practically left the inquiry where he found it.

Dr. Wyld, in the course of a somewhat discursive criticism, made some telling remarks. He dwelt upon the pronounced scepticism of Mr. Podmore in regard to all matters relating to "spirits" and Spiritualism. He humorously referred to the fact that the Society of Psychical Research, after all its expenditure and experience extending over a long period, could not see its way to do more than admit that Mrs. Piper was not a fraud. Still that was an admission. It may be that in five years' time the society would believe in "slate writing," and in five years more in "materializations," and in yet another five years that Spiritualism is a reality.

The chairman, Professor Sidgwick, though cautious, was inclined to re-

gard the Piper problem in a somewhat broader light. The point was, he said, not so much deliberate fraud, as whether the phenomena were supernatural or the result of disembodied intelligences. As he had not made a thorough study of the recently-issued report of the case (see part XXXIII of the "Proceedings of the Society for Psychical Research"), his conclusion must only be taken as provisional. He considered they had now before them a crucial case. If it was sought to explain it by telepathy there would be great difficulty; and to attribute it, on the other hand, to spirits would be to do so on insufficient grounds. Dr. Hodgson, he knew, was disposed to adopt the "spirit" hypothesis; but he (Professor Sidgwick) thought that the Piper manifestations alone were a very narrow base upon which to build. He considered many of the sittings far from convincing, and he did not set so high a value upon the "G. P." communications as Dr. Hodgson did.

Mr. F. W. Myers had not much to say. Mrs. Piper, it appeared, had been for a time a visitor to his house in Cambridge. He believed her to be thoroughly honest. She had even gone so far as to allow him to see all the letters she received while under his roof. He found it extremely difficult to associate "deliberate fraud" with her manifestations, and he deemed them worthy of further criticism and discussion.

Dr. Hodgson, in his summing up, said he did not think that the "G. P." communications were lacking in conclusiveness. As regards Mr. Podmore, he admitted that while fraud to a certain extent might be possible, all the information given through Mrs. Piper could not thus be accounted for. There were instances where the knowledge disclosed by "the control" could not have been previously obtained by Mrs. Piper or her agents. Dr. Hodgson naturally held to the conclusions he has set forth in his report.

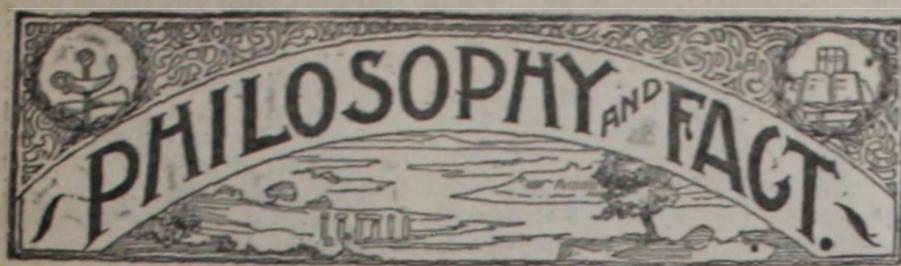
To my mind the discussion was somewhat disappointing. The significance of the facts observed in connection with Mrs. Piper, outside telepathy and certain assumed "subliminal states," did not appear to be sufficiently recognized. The spirit hypothesis may ultimately have to be accepted. Meanwhile, the society is, as it were, resting upon its oars. What is wanted now is not so much observations as interpretation.

CHROMOPATHY, OR THE LIGHT AND COLOR CURE.

We learn that Dr. Babbitt's system of Chromopathy is having a triumphant success in India. The leading chromopath in India, Prasada, has published a work there illustrative of the subject, which has been translated into seven languages and dialects. In this work he places Chromopathy beyond all other methods of cure for effectiveness, and states that thousands of lives have been saved from the bubonic plague by its means, and that he has cured dysentery, cholera, hydrocephalus, leprosy, etc. As Chromopathy, magnetism, electricity, etc. are taught at the College of Fine Forces, our readers would do well to send for Dr. Babbitt's catalogue, 253 South Broadway, Los Angeles, Cal. The book is for sale at this office. Price, \$5.00.

MEMORIAL TO THE FIFTIETH ANNIVERSARY OF MODERN SPIRITUALISM

Is the Light of Truth Album. It contains over 200 half tones. It is bound in cloth with embossed cover—silver and gold. It is printed on the best enamel paper. Only a limited number for sale. Those ordering now can obtain them at first price—\$1; postage, 25 cents.



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Everybody who has had a little education, or has read a little, knows, or at least has heard of, the legend of Osiris. The benevolent god, benignant and charming, to whom is generally attributed the progress of civilization in the Nile valley, who taught his contemporaries how to cultivate the earth, to enjoy the rural pleasures, to charm their leisure, and to forget their fatigues with the help of simple and touching songs, has been considered up to the present time more as a creation of the imagination than as a real, mortal being. But hereafter it will be difficult to doubt that Osiris, Isis, his sister-wife, and Horus, their son, lived in reality, and played at least partially the parts with which legends and traditions have credited them. The Egyptian texts speak very often of Osiris' tomb, which is designated under the name of "staircase of the great god." They add that the high officials that lived a short time after that epoch desired greatly to be buried near Osiris, who had preceded them in life and death. I discovered on the first of January of this year this famous staircase, which cannot leave any doubt as to the destination of the tomb which my excavations brought to light.

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while a number of smaller pieces bore the name of Amou-Ra. A few of these inscriptions mentioned the house of Osiris. Among Egyptians a term generally used to designate tombs was "eternal houses." These discoveries impressed me so strongly that as far back as December 2 I recorded in the diary, which I keep of my excavations, the belief that I was going to come across Osiris' tomb. If my discoveries had only related to a general worship I would not have found the double (Ka) name of King Menes among the debris; I would not have found that the worship of the dead buried under the hill had lasted until the end of the Egyptian empire. In spite of all these proofs, I lacked yet the details given in the Egyptian texts.

The tomb was in shape a large rectangle, and on the four sides of it were series of tombs which would number about two hundred. Moreover, the necropolis, known in the country under the name of Om-el-Gaab-el-Gharby, contained the sepulchers of persons of very high rank, among them kings, the steles of which I discovered two years ago. So this first point was settled. On January 1 appeared this fortunate staircase mentioned by the texts. The next day I discovered a unique monument. It was a granite monolith in the shape of a bed, decorated with the head and legs of a lion. On this bed was lying a mummy bearing what is known as the white crown, holding in his hands, which came out of the case, a flagellum and a pastoral cane. Near the head were two hawks, and two were at the feet. The dead was designated by the inscription, "Osiris the Good Being." The hawks were labeled, "Horus, avenger of his father," and the goddess Isis is also designated by her name. This monument is one meter seventy in length, and about one meter in width and height. The tomb itself has the shape of a dwelling, with a courtyard in front. It contained fourteen rooms and the staircase, five rooms to the north, five to the south and four to the east. The western face was open. The two extremities, south and north, were closed by a wall on the east side. The tomb was about thirteen meters in length, twelve meters in width, and two and a half meters in depth. There were evidences of fire in it. I found at the bottom of the rooms indisputable proof of the work of spoliators. This fact of the tomb's having been destroyed by fire has rendered sterile a great part of my labor. This is to be lamented, and the case is hopeless, for what is lost is lost forever.

It was not without a deep emotion on my part that this holy sepulcher of Egypt was brought to light by my workmen, who did not even suspect the importance of the discovery. The emotion I felt at the thought that I was touching soil sacred for thousands of generations was rendered more intense when I considered that my discovery came just in time to prove that what have been called my theories and theses were not pure unsupported theories and sensational theses, but unquestionably realities proved by facts. Such are in a nutshell the main points of my discovery.

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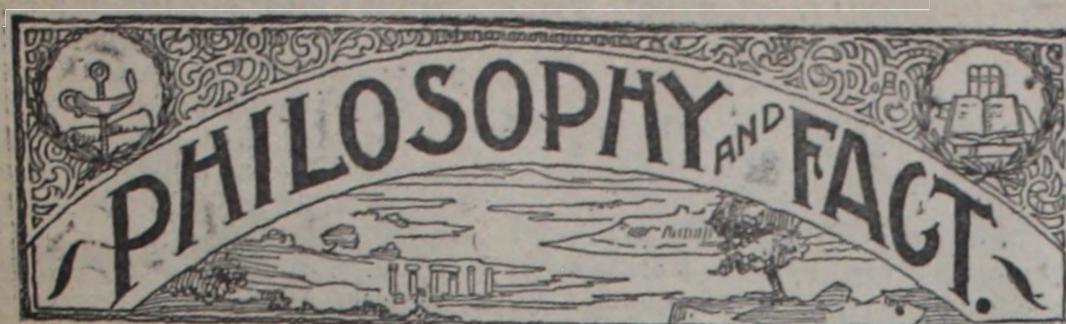
The literary world has been startled of late years by the position which Mr. Stead, the well known journalist, has taken in spiritual matters. No one who knows what energetic man of letters would hint that he was in his dotage, or less capable of carefully weighing any matter presented than in the days when his vigorous personality edited the Pall Mall Gazette. All his literary life he has been a moral force, a preacher of righteousness, of social purity, and the friend of all movements associated with the sacred name of justice. He has been a man of undoubted courage, who has spoken out clearly of the knowledge which has come to him. When at first he saw the possibility that there might be actual contact between the two worlds, he was tremulous about advising the world to enter on the inquiry. Old theology made him fear evil spirits; as if the Master of Life would lead this world of ours to be solely acted upon by the impure and selfish. Experiment showed him how rich a vein of loving sweetness, of elevated sentiment, of inspiring and healthy teaching was the outcome of spirit communion. He got to know of marvelous things transpiring in the world through sensitives, which could not be explained by imposture, coincidence, or mistake. He saw, as Professor de Morgan saw, that the Spiritualists were on a track that had led to all advancement in the past, and he prosecuted his labors, published what he called "Real Ghost Stories," in which the old fears as to the dangers had disappeared. Later on, in one of his Christmas numbers, there was set down something which had come through automatic writing, and a bit later he declared himself to be the medium. Recognizing the importance of facing the matter, he ventured on the publication of the occult quarterly, "Borderland," and in the pages of that periodical he tells the story of his own experiences as a spiritual medium. A hard-headed sensible man of the world, admitted to be among the ablest of our journalists, he declared that he also is among the prophets of the new dispensation; that he also is a medium, an interpreter or instrument, through whom spirit people can proclaim their messages of continuous life. The letters from Julia, written automatically by his hand, this man of action says, have no relation to himself, that they are apart from his volition, and are truly the thoughts and feelings of one he knew when she was on earth, and who is now able to give her message from the other side. These letters from Julia have been full of interest, and give undoubtedly evidence of mind separate and distinct from that of Mr. Stead. Of course, flippant writers, who never looked at the subject, laugh the matter to scorn, and talk about the people who vouch for these things being dull of comprehension and knowing nothing about "unconscious cerebration," whatever that phrase may mean, or declare that the medium's "other self" is the author, and not a discarnate personality, but this other self, about which so much is said, insists constantly that it is a person who once loved on earth; as Julia says to Mr. Stead, "I am your old friend on earth life, who passed away five years ago, and who has ever since been with you to teach, to console and to assist you. Have I not been more constantly, more faithfully, more intimately with you than was ever possible to me when on earth? Then if this is so, and you know it to be true, why should you doubt it should be so with all mortals?" No one comes into touch with the phase of intercourse called "automatic writing" but soon

become convinced of human survival after death and of progressive existence in spheres beyond this mortal life. The greatest triumph for Spiritualism has been that those who had no faith in spirit, who had let the believing heart cease to act, have been brought by the power of its phenomena to admit the nearness of the unseen realm and the clearness of spirit action. Arguments in matters pertaining to the spiritual are of no avail, the cleverest theologians never brought conviction or change of mind by eloquent words; all the ability of all the pulpits never changed a single conviction regarding God and futurity, but these phenomenal occurrences have a compelling power which overcomes the most obdurate skepticism.

Automatic writing in the presence of Robert Dale Owen set him upon a journey that entirely satisfied all his scruples. Stanton Moses succumbed to the force of the facts in the same way, and similar cases are transpiring all the time, the most recent, so far as published, is that of Mr. and Mrs. Underwood of America. This fine pair of people, eloquent and philosophic, had been for years the best representatives of cultured agnostic thought in the United States. All who knew them had sincere admiration for the nobility and purity of their lives, as well as for their fine intellectual attainments. The world is only beginning to recognize that persons free from any religious belief are among the most refined and aspiring, that there is often more reverence in their lack of belief than in the people who believe all the Bible and swear by all the church standards. The world owes quite as much to the so-called infidels as to the entire world of preachers, numerous as these are.

It is one of the most consoling facts of this age that Spiritual phenomena have already done so much to lift the pall that hid the Summerland from view, and given to the most thoughtful types of mind rest and peace as to the result of an after life. It is certainly a huge fact in the history of this movement that many of the cases of people who denied the possibility of any light coming from other spheres have been enlightened and uplifted. Robert Owen was able to say that his whole life's endeavor to bless his fellow men paled before the illumination which had come to him regarding the future life. All over our land there are thousands of those who were once skeptics regarding all things spiritual but are now enjoying the communion with their loved and lost. They now see that the work of earth's noblest workers was not completed at death, but is continued on the other side, and that it is possible for us to become participants in their happiness, and be thrilled with their feelings. The volume published by Mr. and Mrs. Underwood regarding the phenomena of automatic writing is one of the most persuasive and convincing which has yet been seen. Here there was no bias in favor of the subject, no half-beliefs, but the strong feeling that there never had been, and was never likely to be, any light from the other life. Mrs. Underwood had only pity for those of her friends who were Spiritualists, and when their experiences were related to her they seemed to her to be only superstitious imaginings. What she heard never caused her to investigate. She threw aside the literature which dealt with the subject with contempt, as being unworthy the consideration of educated people. There could not, indeed, be found anyone more skeptical in regard to matters of a Spiritualistic kind. Her reasoning faculties had for so long been exercised in the realm of materialistic science that she felt all

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Ask your secretary for THE MYSTIC WORLD, or inclose 25 cents to O. W. Humphrey, 226 Prospect St. N. E., Washington, D. C.

VALUE OF PHENOMENAL MEDIUMSHIP.

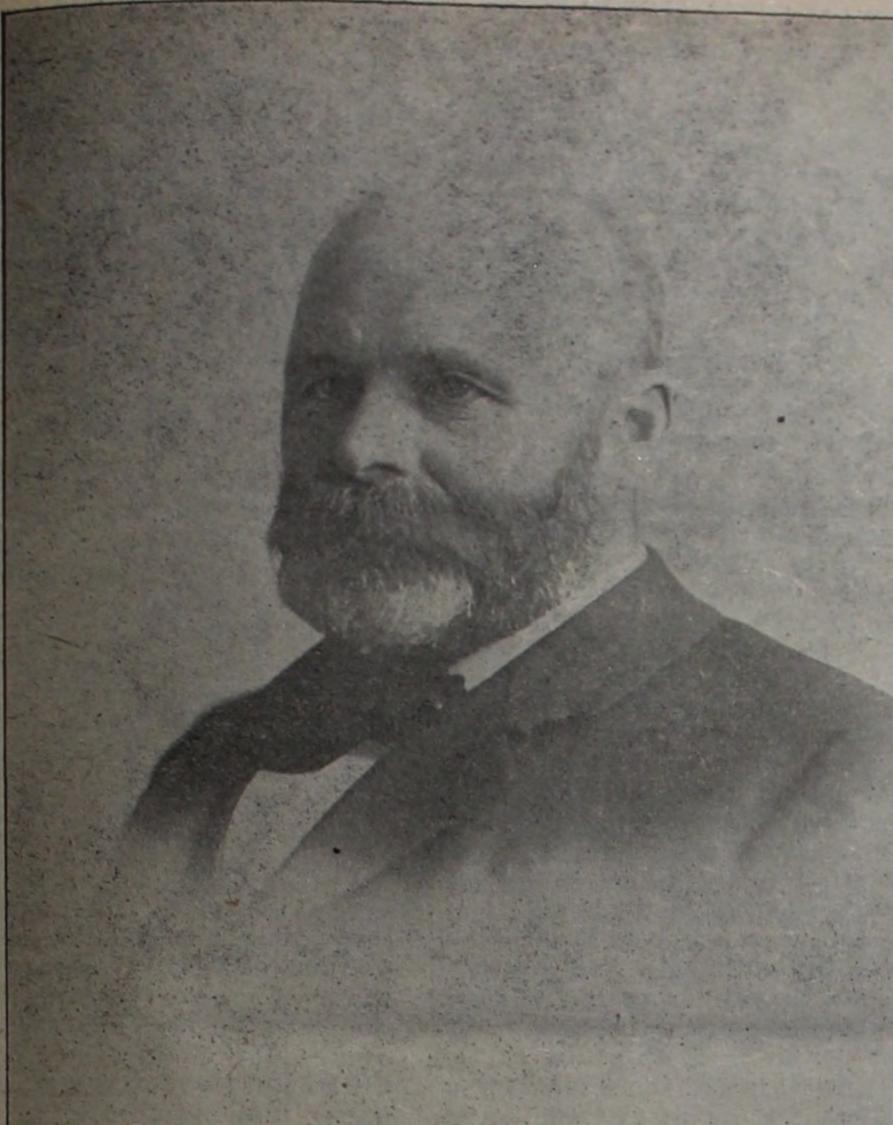
The literary world has been startled of late years by the position which Mr. Stead, the well known journalist, has taken in spiritual matters. No one who knows what energetic man of letters would hint that he was in his dotage, or less capable of carefully weighing any matter presented than in the days when his vigorous personality edited the Pall Mall Gazette. All his literary life he has been a moral force, a preacher of righteousness, of social purity, and the friend of all movements associated with the sacred name of justice. He has been a man of undoubted courage, who has spoken out clearly of the knowledge which has come to him. When at first he saw the possibility that there might be actual contact between the two worlds, he was tremulous about advising the world to enter on the inquiry. Old theology made him fear evil spirits; as if the Master of Life would lead this world of ours to be solely acted upon by the impure and selfish. Experiment showed him how rich a vein of loving sweetness, of elevated sentiment, of inspiring and healthy teaching was the outcome of spirit communion. He got to know of marvelous things transpiring in the world through sensitives, which could not be explained by imposture, coincidence, or mistake. He saw, as Professor de Morgan saw, that the Spiritualists were on a track that had led to all advancement in the past, and he prosecuted his labors, published what he called "Real Ghost Stories," in which the old fears as to the dangers had disappeared. Later on, in one of his Christmas numbers, there was set down something which had come through automatic writing, and a bit later he declared himself to be the medium. Recognizing the importance of facing the matter, he ventured on the publication of the occult quarterly, "Borderland," and in the pages of that periodical he tells the story of his own experiences as a spiritual medium. A hard-headed sensible man of the world, admitted to be among the ablest of our journalists, he declared that he also is among the prophets of the new dispensation; that he also is a medium, an interpreter or instrument, through whom spirit people can proclaim their messages of continuous life. The letters from Julia, written automatically by his hand, this man of action says, have no relation to himself, that they are apart from his volition, and are truly the thoughts and feelings of one he knew when she was on earth, and who is now able to give her message from the other side. These letters from Julia have been full of interest, and give undoubted evidence of mind separate and distinct from that of Mr. Stead. Of course, flippant writers, who never looked at the subject, laugh the matter to scorn, and talk about the people who vouch for these things being dull of comprehension and knowing nothing about "unconscious cerebration," whatever that phrase may mean, or declare that the medium's "other self" is the author, and not a discarnate personality, but this other self, about which so much is said, insists constantly that it is a person who once loved on earth; as Julia says to Mr. Stead, "I am your old friend on earth life, who passed away five years ago, and who has ever since been with you to teach, to console and to assist you. Have I not been more constantly, more faithfully, more intimately with you than was ever possible to me when on earth? Then if this is so, and you know it to be true, why should you doubt it should be so with all mortals?" No one comes into touch with the phase of intercourse called "automatic writing" but soon

become convinced of human survival after death and of progressive existence in spheres beyond this mortal life. The greatest triumph for Spiritualism has been that those who had no faith in spirit, who had let the believing heart cease to act, have been brought by the power of its phenomena to admit the nearness of the unseen realm and the clearness of spirit action. Arguments in matters pertaining to the spiritual are of no avail, the cleverest theologians never brought conviction or change of mind by eloquent words; all the ability of all the pulpits never changed a single conviction regarding God and futurity, but these phenomenal occurrences have a compelling power which overcomes the most obdurate skepticism.

Automatic writing in the presence of Robert Dale Owen set him upon a journey that entirely satisfied all his scruples. Stanton Moses succumbed to the force of the facts in the same way, and similar cases are transpiring all the time, the most recent, so far as published, is that of Mr. and Mrs. Underwood of America. This fine pair of people, eloquent and philosophic, had been for years the best representatives of cultured agnostic thought in the United States. All who knew them had sincere admiration for the nobility and purity of their lives, as well as for their fine intellectual attainments. The world is only beginning to recognize that persons free from any religious belief are among the most refined and aspiring, that there is often more reverence in their lack of belief than in the people who believe all the Bible and swear by all the church standards. The world owes quite as much to the so-called infidels as to the entire world of preachers, numerous as these are.

It is one of the most consoling facts of this age that Spiritual phenomena have already done so much to lift the pall that hid the Summerland from view, and given to the most thoughtful types of mind rest and peace as to the result of an after life. It is certainly a huge fact in the history of this movement that many of the cases of people who denied the possibility of any light coming from other spheres have been enlightened and uplifted. Robert Owen was able to say that his whole life's endeavor to bless his fellow men paled before the illumination which had come to him regarding the future life. All over our land there are thousands of those who were once skeptics regarding all things spiritual but are now enjoying the communion with their loved and lost. They now see that the work of earth's noblest workers was not completed at death, but is continued on the other side, and that it is possible for us to become participants in their happiness, and be thrilled with their feelings. The volume published by Mr. and Mrs. Underwood regarding the phenomena of automatic writing is one of the most persuasive and convincing which has yet been seen. Here there was no bias in favor of the subject, no half-beliefs, but the strong feeling that there never had been, and was never likely to be, any light from the other life. Mrs. Underwood had only pity for those of her friends who were Spiritualists, and when their experiences were related to her they seemed to her to be only superstitious imaginings. What she heard never caused her to investigate. She threw aside the literature which dealt with the subject with contempt, as being unworthy the consideration of educated people. There could not, indeed, be found anyone more skeptical in regard to matters of a Spiritualistic kind. Her reasoning faculties had for so long been exercised in the realm of materialistic science that she felt all

THE LIGHT OF TRUTH.



J. H. McDONALD.

else was futile. The people on the spirit side, however, when the time was ripe, used her own organism to convince her and her whole-souled husband that life was continuous, and not cut off by death's change.

The great advantage of automatic writings over some other phenomena is that the instrument continues in a normal condition, able to weigh and criticise as well as an outsider what is set down. Mrs. Underwood had reached that period of life when the intellectual faculties should be at their best. She was fifty years of age when the writings began to make a deep impression upon her. It was in 1889 that, holding the pen, matters were written purporting to come from spirits. She was quite unconscious of what was being written till the matter was completed. At first she said nothing to her husband as to what had occurred, as she felt he would be adverse to the subject, but the conversations through her pen soon grew so strangely interesting that she felt bound to speak and claim his attention, as his name was mentioned so often. His curiosity was soon equally aroused. They had tapped a source of almost unlimited knowledge, which is at the service of the world, and will one day be utilized even as coal waited to become fire, which again waited till it could be turned into force; even as the lightning waited till we taught it to read and write and we could use it to run our messages, light our cities, turn our mills, and do a thousand other services. There are higher things in all realms which are beyond the telescopic sight of the farthest-sighted man. It can not be true that infinity is run dry. There are truths enough waiting to be discovered. All the space betwixt us and God, is full of ideas, waiting for some spiritual Columbus to disclose. Men are always saying there is no new thing under the sun, but when the discoverer comes they see their mistake.—James Robertson in *Two Worlds*.

SPIRITUALISM OUTSIDE OF ITS RANKS.

At a recent spiritual entertainment at Watertown, N. Y., Dr. Holland, of the Keep Home, spoke of the age of impossibilities and thought they were almost past. He said this had been particularly noticeable the last quarter of a century. This is not a subject studied by the doctor, but he spoke from meditations in the great book of nature. Nature has her modes of action as every one may be aware, and produces everything, and is the mother of us all. He then spoke of the acid in the soil which produces sorrel, and the sugar of the soil when exposed to the heat of the atmosphere producing the clover. In speaking of the different kingdoms he mentioned, the vegetable, fish, animal and up to man. He further said that at some future time there would be something even higher than man. It was not nature's way to stop; her watchword was on and on, progress. To suppose for a moment that nature has come to a halt is worse than an utter absurdity. The next advancement from the human is to produce the soul. The doctor said he was acquainted with three persons who had seen the birth of the soul, two of whom would speak later of their experience. St. Paul says some men have the power to cure, and in another place says there is "a mortal man and a spiritual man."

At this time the doctor was asked the following question by Rev. Porter: "Make your point a little clearer about the new birth of the soul."

"People have heretofore said that blood was life, but I say it is no more so than the muscle. It is the vital magnetism."

Mrs. Owen was called on for a few remarks, and told how she had witnessed the soul leaving the body and had heard the following words at the time of the death of a relative: "We have come for you, Edward." At this time she also saw the form of the head and shoulders as far as the chest, when some one stepped in front weeping and spoiled the effect.

She said: "A few days ago I felt

tired and weary. I felt weary of everything earthly. I longed for rest. I knew it was a spiritual feeling. I lay down to rest and knew that I was in this life, but felt I was going out. The thought came to me at this time that that was the way he would feel when passing from the mortal life to the spiritual."

Mrs. Owen concluded her remarks by saying that the spirit when leaving the body went out at the head.

Rev. S. A. Hoyt asked the speaker if she thought her experience was uncommon, and went on to say it was very common in India, where people left their bodies for a year at a time.

Mrs. Owen thought the experience uncommon, at least it was something new to her.

Mrs. Wright was next called on and explained at some length and in detail an experience in which she had seen the spirit leave the body.

The doctor told how at one time he had the gift of speaking in foreign tongues without understanding a word he said. He gave an example, which no one could interpret.

Dr. Porter arose and offered a vote of thanks for the pleasure of listening to the lecture given by Dr. Holland and for the pleasure afforded by the kind invitation of Mr. and Mrs. Hunt.

Dr. Porter spoke to some length on the views taken by Dr. Holland and agreed with him in every respect. His remarks were entertaining and highly interesting.

Dr. Hoyt was called on and made a few remarks as did also Mrs. Baker. This concluded the entertainment.

MRS. CHARLES H. KERR'S NOVEL PLAN TO BREAK HER CHILD OF NAUGHTY HABITS.

CHILD'S FAULTS REMEDIED BY THE USE OF SUGGESTION WHILE THE INFANT IS ASLEEP.

Mrs. Charles H. Kerr of Glen Ellyn, Ill., has put in practice a new scheme of hypnotic suggestion through which children are cured of bad habits by merely talking to them in their sleep. Mrs. Kerr has cured her small daughter of sucking her thumbs and other children of nail-biting, stammering and such unpleasant habits as some children seem heir to.

As she herself observes, no medicine is needed, no punishment, nor the reward-of-merit system. That the cure is swift and lasting Mrs. Kerr claims, and this is how she works it, proceeding upon the premises that natural and hypnotic sleep are so allied that the patient may be similarly approached in either.

"First," she says, "I talk to my little girl when she is awake, just to prepare her mind for the experiment and to arouse her to the fact that there is a subject I want to speak to her about. I tell her that I do not wish her to suck her thumbs, and add: 'Now, tonight, darling, when you are asleep, mamma is coming to you to talk about it. You are not going to wake up, but you are going to listen, and then you will not want to suck your thumb any more.' That night just before I go to my bed I go to hers, when she is sleeping, and say: 'Now, dear, you do not like to suck your thumb. It is not a nice thing to do, and you are never going to like it any more. When you grow up you want your thumbs to be two strong little helpers, and you must not hurt them now. So you are going to sleep and wake up in the morning, and not want to suck the thumb any more, not at all.' In that way I give the suggestion to her tender mind. The treatment worked admirably, and after three trials the lit-

Gail Borden



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tle one was cured. She has never cared to suck her thumbs since.

Nail-biting is treated in the same way. I go to the child in her sleep and tell her that biting the nails is not a pleasant habit; that it is dirty, and when she wakes she will not want to do it. I believe that this will cure when bitter unguents, 'cots' and punishment have utterly failed, and it certainly is more pleasant both for parent and child. Children sleep soundly and are soothed by the voice of the mother, which they so well know. That is why it seems to me highly desirable that mothers should treat their own children. It is all 'suggestion,' and the idea is not mine. I got it from Sidney Flower, and have merely adopted it. When you think of it we all suggest courses of conduct to people—especially to children—every day. You remember the story of the mother, who, upon leaving her children to take care of themselves for a while, said: 'Now, don't play with the fire nor put beans on your noses,' and found upon her return that they had all played with the fire and each child had a bean up its nose. Well, that was a case of suggestion."

J. H. McDONALD.

Mr. McDonald is an honored citizen of Minneapolis, Minn., residing at 314 Tenth avenue S. E. He was born April 4, 1841, in West Troy, N. Y. Thirty-two years ago he became a Spiritualist, and during late years has become a medium, mostly of a mental order, however, though not without sufficient definiteness to convince him of a future life, were there no other proof in existence. Besides the above, Mr. McDonald is a respected worker in the ranks and a representative man. Thus his photo in this issue of the Light of Truth.

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THE PULPIT NOT SUBJECT TO INVESTIGATION?

The Observer (Pres.) of New York is much concerned about the "new pulpit," as it terms the advanced methods of social and religious regeneration. The Observer says that the church can not protest too strongly against the advice recently given to liberal ministers who find themselves of the free-lance order, and yet in orthodox churches.

With some trepidation we ventured to look for the "advice." Here it is: "We say, therefore, to every liberal minister in a conservative church: Stay where you are, and preach the truth as God gives you to see the truth, without fear, without favor, without wrath or bitterness, taking this as your motto: 'The servant of the Lord must not strive; but be gentle unto all, apt to teach, patient.'"

The Observer wants to know if Paul's teaching was ever before so perverted. Perhaps so, perhaps not. 'Tis a matter of opinion concerning which men nowadays care very little. The trouble with the Observer appears to be the loss of dicta sustained by the old gospel of salvation from sin, authoritatively offered to men in God's name. The preacher's commission, says the Observer, is to proclaim authoritatively this gospel creed of Christendom, accompanied by the call to repentance and faith. This is the teaching so flagrantly perverted according to the Observer.

Gentlemen, your whole premise is wrong, and your conclusions, while perfectly logical, are false in fact. You have a colossal task on hand to convince thinking people today that the salvation from sin which you declare is offered to men in God's name is either salvation or from God. Here is the weakness of your defense.

Paul said: "Let every man be fully persuaded in his own mind."

Possibly the admonition which acts on the Observer's tongue like a green persimmon was inspired of Paul's charge above quoted.

The best course for liberal clergymen to pursue is to stay where they feel they can do the most good. By far the better spirit in this controversy is manifested by the Outlook, Rev. Lyman Abbott's paper, which remarks that Luther did not leave the Roman Catholic church; he would have remained in it, but was turned out from it. Wesley did not leave the Anglican church; he remained in it and died in it. Jesus Christ and Paul did not leave the Jewish church; they would have remained in it, but were turned out from it. We would have every liberal follow their example, and no conservative church follow the example of the Jewish church, the Roman church and the Anglican church. In

THE LIGHT OF TRUTH.

CONFUSION STILL CONFUSING.

Western Reserve university, Cleveland, has in its college for women a foundation of \$50,000, bearing the name of the Florence Harness foundation. A portion of the income from this fund is devoted to courses of lectures on the Bible. The course of 1897 was given by the Rev. William Hayes Ward, D. D., editor of the Independent. There is reason to believe that the course next year will be given by George Adam Smith of Glasgow. The course that has just been finished was given by Professor Fagnani of Union Theological seminary.

Professor Fagnani spoke on "The Phenomena of the Bible as Conditioning Its Interpretation." In five lectures the Bible was interpreted as a collection of books, diverse in age, in style, in authorship, and yet as one book in being a progressive revelation and also in its great comprehensive idea and purpose. Professor Fagnani spoke with much detail and power on the Bible as an Oriental book. The characteristics of the Oriental mind are unlike those of the Occidental. The Oriental mind is imaginative and poetical, while the Occidental is practical. These differences make an interpretation of the Bible difficult. And yet with the practical character of the western mind the tendency is too strong to allegorize in the interpretation of the Bible. In speaking of the Revised Version Professor Fagnani uttered the belief that he who uses the King James version in preference to the Revised version is guilty of concealing the truth. The concluding one of the five lectures was devoted to the interpretation of the Bible as an inspired book. The Bible is inspired for religious and moral purposes. The Bible is a book written for homiletical purposes. As an inspired work it is plain, practical and reliable. In considering the Bible in any light peculiar attention should be paid to the comprehensive truth of all the truths of the book. It is designed to teach us that God is our Heavenly Father; that man is made in God's image, and yet that he has fallen, and that the Bible indicates the way of light and truth for leading fallen man back to his God.

The whole course was received with great satisfaction by the students and teachers of Western Reserve university and by the clergymen of Cleveland.

The above correspondence, over the signature of H. A. Haring, with the special request that the Light of Truth print it, indicates that our correspondent is identified with the Western Reserve university, and therefore that the ideas given are at least ex-cathedra authoritative. The Light of Truth gladly prints the correspondence, the more particularly because the students of the university and the clergymen of Cleveland have received the course of lectures, and presumably that of Prof. Fagnani with such satisfaction. However, the proposition contained in the correspondent's conclusions upon the lectures indicates that theology more than philosophy is the great satisfaction of the students and teachers of the Western Reserve university. A queer jumble indeed which postulates God as our Heavenly Father; that we are made in God's image and yet fallen, with the Bible only as the way back to God!

We accept, so far as it goes, the revised version, and agree with Prof. Fagnani that those who use the King James version in preference to it are guilty of concealing the truth. But if the revised version is capable of the postulate above set forth, then the revised version needs revising. We are not living in the dislocated universe which the fall of man necessitates. The facts are altogether the other way. Observations and study of life every-

where are wholly and irrepressibly against this hypothesis of God and man, born in the childhood of the world. Wherever man has fallen he has fallen upward. He is falling now all the way from the polyp to the orang and from the orang to the Terre-del-Fuegan, and thus on upward to the students and teachers of the Western Reserve university and the clergymen of Cleveland.

The Elohim or spirits of the Mosaic cosmology may have told their mediums that man was a fallen being and accursed, but God never said so.

After all, the best Bible to search for the uncovering of man's relation to God is the scripture called nature, which human hands and brains can not revise nor alter. We are all living in this scripture, and can not get away from it. Spirits good and bad tie their ideas up in a book over which feeble men slaughter each other and call the word of God. No battles have ever been fought over the scripture called nature.

A MISTAKEN CONCLUSION.

Joseph La Chance of St. Paul, who says that God talks and performs through him, is healing the sick with marked success. We have long held the opinion that the man who says God talks to him is a fraud, but perhaps La Chance doesn't know anything more about the source of his power than he does of the process of his cures.

Some day all these ridiculous claims will be regarded in their true light and the philosophy of healing will be understood. At present all that the world knows about this benign law is the effects of it as performed through the instrumentality of mediums adapted for the work.

La Chance and others who practice this form of mediumship and claim that God is their control or that God stands sponsor for them, are simply mistaken. Spirit mediums, who understand themselves, have been for fifty years practicing these methods of healing and not one of them has ever said that God had anything to do with it. They do say, though, that wise and beneficent spirits, men who made the study and practice of medicine and healing the business of their earthly lives, are oftentimes helpers in various ways in their divine calling. And this comports with reason and sound common sense. We can catch hold of this theory and apply it to concurrent facts. It does not drive God away, but it places us in proper relationship with Him. It ought to be unnecessary in this day of grace to point out the folly of men who unblushingly state that the Infinite God disports Himself through a finite man and cures the rheums, cramps and fits of a few chronic diseases here and there while the colossal causes and conditions producing them receive no attention whatever.

If the United States enters upon war with Spain all the victories which will ensue, including the establishment of Cuban independence, will be as naught compared with the victory which will have been achieved over the boodlers, whose two and one-half billions of Spanish debt holdings will be repudiated. It is said that President McKinley is studiously at work finding out whether he has a backbone or not. If he settles this point in the affirmative and holds himself up against the money changers his name will go down in history as the greatest president this nation has had since the days of Andrew Jackson.

Will he do it?

The sheep and the goats must be divided.

One dollar per year.

THE LIGHT OF TRUTH.

THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this use a letter sheet and inclose it in an envelope with a two-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

JOHN R. LORD.

We present this week the portrait of a man well known and dearly beloved all over the Empire state. Mr. Lord has been a Spiritualist for twenty years and the fact does not appear to have effected his standing among business men nor his own success in life.

Mr. Lord's palatial home is at Niagara Falls Center, Ontario, almost at the brink of the world-famous horseshoe fall. His home has been and is now a glad retreat and resting place for mediums and Spiritualists. Mr. Lord has taken quite an active part in building up and beautifying fair Lily Dale, having erected two cottages there and has otherwise enhanced the attractiveness of the place. He is a member of the New York State Spiritualist association.

Mr. Lord never courts the outside world in those matters dear to his heart pertaining to charity. Of him it can be said, his left hand knows not what his right hand does. Whole-souled, benevolent and just he is an honor to the cause and to his country.

NEEDS WATCHING.

The Light of Truth suggests to the Detroit News company that it set a watch on the reporter it sent out to "write up" a well known highly respected medium of that city. Speaking of the medium's personality and home, he says:

"His sharp features, the pointed chin, the always restless, though apparently sleepy eye, denote a great force of character. While talking to him, one feels that his sharp eye is sizing you up. Behind all this politeness and show of accommodation, one has an involuntary feeling of insincerity that is anything but agreeable."

The entire atmosphere surrounding him impresses the unprejudiced visitor as unnatural, artificial. One is ill at ease at his house. Hypocrisy lurks in every corner of the medium's home and seems to surround every move of its owner."

It's dollars to doughnuts that this fellow would rob the man of his purse as readily as he seeks to rob him of his good name, if he could do so without incurring the risk of detection.

Two negroes were advertised to be sold at the court house door in Glasgow, Ky., in March. They had been repeatedly convicted of vagrancy and the county advertised their services for sale for the time of their conviction, the purchaser to house and cloth them and in return use them for any services they saw fit.

WHAT CAN BE DONE?

These are memorable days for Spiritualists, and every person who has felt the glad and warm light of the truth ought to put forth extraordinary efforts to spread the light. This can be done by supporting the Spiritual press. The Light of Truth is acknowledged by a very large patronage to be the foremost journal now representing the philosophy of Spiritualism.

To be thus considered has required more labor and treasure than we care to revert to at this time. Suffice to say that the efforts of friends and their moral and financial aid are to be seen in the excellence of the Light of Truth. But there are thousands who have never heard of this paper nor of its work. These must be reached. To this end the request is again made that every reader will form himself into a committee of one and see to it that one more subscriber from his or her circle of acquaintances is added to our list. Spiritualists are as yet the pioneers in the forest of superstition. The lordly acclaim of the world does not attend them. Their refuge is in combination of a bold front. With this ever in view the bats will retreat as the vanguard marches on.

The Light of Truth is for Spiritualism in its glory and growth. It is aiming to give place to the best thought and as much of it as possible, now uppermost in the minds of intelligent people touching the great Borderland of life. The fleeting moments here are not life. They are the promises of it. Let all help in the usefulness of the fleeting hours and assist the Light of Truth in making a record of them.

A MINNESOTA SHAME.

Leroy Berrier of Minneapolis, Minn., has been convicted and sentenced to two years at hard labor in the state prison and to pay a fine of five hundred dollars. For what? For writing and publishing a book relating to generation and what he thought, and what thousands of reputable citizens think, ought to be the course pursued by married people in matters pertaining to procreation and the exercise of natural desires. It is simply amazing that such crimes as this can go on under a presumably free government. Mr. Berrier is a respected citizen of Minneapolis, a city priding itself on its progressive ideas. Whither, indeed, are we drifting when men can be snatched away from their homes and families and imprisoned with common malefactors for trying to educate their fellows up and out of their groveling bestiality. If anything were wanting to reveal the true inwardness of American degeneracy such examples as this show it. Every decent man and woman in Minnesota ought to hide their heads in shame.

CHANGE OF DATE.

Manager Walker's note in last week's issue of the Light of Truth concerns the change of date of the great jubilee at Rochester, and reasons therefor set forth. The date is May 25, continuing one week, closing June 1.

Lilian Whiting renews her series of interesting papers on her personal experiences in psychism in the current issue of Light of Truth. Especial attention is called to these papers.

The celebration in this city last Sunday commemorating the fiftieth anniversary was a glorious affair. Never before has the capital city of the Buckeye State seen such an interest in and a desire to learn about Spiritualism.

TRIMMING THEIR SAILS.

Public opinion in Ohio is crystallizing on at least one limb of the upas tree of class favoritism. Senator Kenyon introduced a bill in the legislature last week abolishing the present board of medical registration and establishing another in its place of seven members to be appointed by the governor. The members of the new board are to receive only their actual expenses and the secretary only \$1,000 salary. Now he receives \$1,500.

This is the proper way to get at them. Once their perquisites are hit the fatherly care which these men exercise over the "dear public" will be withdrawn proportionately. The present medical board is the outgrowth of the Mosgrove law, one of the most despotic enactments now on the statute books of Ohio. It may well be called the Mossgrown law in the future. Under its benign provisions any old grandma who pares her spouse's corns without the direction and approbation of a licensed "regular" is liable to fine and imprisonment.

WE MAY BE POPULAR YET.

The supreme court of Illinois has handed down a decision that a bequest for masses for the repose of the soul of a dead person is, in a legal sense, a charitable bequest, and therefore valid. The supreme court of New York recently handed down a decision to the effect that a woman was crazy or a fit subject for a lunacy commission to inquire into because she carried out the instructions of the departed in matters pertaining to the disposition of her property.

These two courts ought to get together and patch up a truce affecting the legal status and liability of spirits conditioned so much on the influence of the almighty dollar. Whether it is the proper thing to keep them in repose a la the Illinois court or dispossess the priests of their ancient perquisites and allow the spirits to be fiddle old women is a point which, judging from the interest manifested, unquestionably comes within the purview of the courts.

NO THEORIES ABOUT IT.

No well informed Spiritualist has any theories regarding the after life. No Spiritualist ever says there is an after life in the strict meaning of the term. Spiritualism is founded on facts, not theories, and these facts show that there is but one continuous life, one in essence but variant in modes of manifestation. Death is the grand change in the vibratory nature and character of the organism through which life manifests. If this is not true, then there is established a fact vastly more significant than that of immortality and intercommunion between the two worlds, viz.: that the powers of reason by which mankind arrive at knowledge of things and which are claimed to raise us above the beasts, are mockeries which, instead of blessing, lure us to perdition. This we feel can not be the order of life, hence the hypothesis upon which we work out the whence and whither of being is the truth. It is based on demonstration.

If the Maine board of inquiry had set about finding out the marketable value of the air breathed and excreted during their inquest their report would have been as valuable as the one they did make.

A new beginner writes: "How best can I serve the cause of Spiritualism?" Subscribe for and read the Light of Truth,

MATILDA JOSLYN GAGE.

A grand woman passed to the eternal beyond when Matilda Joslyn Gage laid down and died. Although her health had been failing, her demise was sudden and unexpected. She was a co-laborer with all great women who have been for years fighting their way to their rightful place in the civic government which will yet be predicated on the rights of man. There never will be a republic in North America so long as women who bear the nation's children are classed with idiots and untaxed Indians in the exercise of the suffrage and other functions of citizenship.

Mrs. Gage was an uncompromising foe to these entailments of Paulism engrafted in the Federal constitution. She has gone, but from her place in the new life her influence will be felt. Death could have no more effect on the intrepidity of a soul like Matilda Joslyn Gage than a pebble in the sward could have on the share that turned it over.

EDITORIAL NOTES.

Why not subscribe for the Light of Truth?

William J. Bryan spoke in Columbus on the 6th instant.

Get a copy of the Essay on Spiritualism, Prof. Loveland's great work.

Wise men drink at the fountain's head, not down the stream where the fish are dead.

Christian Scientists are having the benefit of a good deal of Spiritualistic thunder these days.

The Columbus press outdid itself in notices and comments on the great jubilee anniversary celebration in this city last Sunday.

The largest list of names received to date is that of Mrs. M. D. Ralston of Dayton, O., who sends 402 to help swell the census of Spiritualists, all residents of Dayton.

The people to Hanna: Let McKinley alone; he is our man, not yours. He is an American and will do what we desire, not what you want him to do. Come down!

Sir Francis Hugo, or as a clever woman styled him, "Sir Fakir Nogo," erstwhile "celebrated clairvoyant, palmist, mediumistic developer," etc., has disappeared from New Haven, Ct., where he "operated" about \$3000 out of the credulous people of that college city. Beware of "Sir Francis."

One of the chief mailing clerks states that no paper passing through the Columbus postoffice is so cleaned up as the Light of Truth, nearly every copy mailed going forward. Most religious publishing houses have large packages of their papers returned every week.

The abolition of capital punishment came within one vote of passing the upper house of the Ohio legislature. Well, we are glad to see that one half of the people are beginning to see the light of a higher dawn. The next blow at this last vestige of barbarism may bring it down.

A memorial of the representatives of the religious Society of Friends for Pennsylvania, New Jersey and Delaware has been submitted to the president, his cabinet and the congress, praying that some plan be adopted for the settlement of the Cuban question that shall be in accordance with the time-honored boast that this is a Christian nation. Singularly enough the memorial prays for peace. "Christian nations," according to history, ancient and contemporaneous, are quickest in settling by force every dispute.

THE LIGHT OF TRUTH.



ATTITUDE OF THE BIBLE TOWARD SPIRITUALISM.

No. XIII.

The next heard of Elijah was when he made a cave his seance room; then the "Word of the Lord" came to him and asked him what he was doing? His answer was, that he was jealous for Yahweh, his spirit guide. The children of Israel had forsaken Yahweh's altars; the prophets had been slain, and "I, even I am left, and they seek my life to take it away." Then follows the vision of the wind, the earthquake, the fire, and the still small voice: After this he was informed that he was near his end; he must go and anoint Hazael to be king of Assyria, Jehu to be king of Israel and Elisha to be his successor as prophet. These things all being done, Elijah was ready to pass to the other world. This will all be found in I Kin. xix. 9-21.

Elijah went once more to meet Ahab, and under spirit influence gave him a message telling him his doom, and that of his family. I Kin. xxi, 20-26.

His manifestations became more fiery toward the end of his life. In II Kin. i, 2:13, is the history of several delegations from the king being destroyed by fire in Elijah's presence. This peculiar mediumship would in these latter days cause our orthodox friends to suspect something satanic about his manifestations. They had much more reason for such thoughts than their successors had to believe that John, who was influenced by Elijah as I will prove in its proper place, was possessed by an influence from his satanic majesty. These devils and Israel had not formed each other's acquaintance until after the Babylonish captivity, was perhaps the only reason Elijah escaped this charge.

Elijah finally gave a sitting to the men sent out by King Ahaziah. In that he made predictions concerning the king which proved true in every particular.

By this time Elijah was pretty well developed, but not so thoroughly as he wished. He went to Elijah and prayed for a double portion of this power. The following is the substance of the story. After the mediumship of Elijah had parted the waters of the Jordan Elijah asked Elisha what he should do for him before he should be taken away? It was then that Elisha prayed, "Let a double portion of thy spirit be upon me." Elijah answered that he had asked a hard thing. "Nevertheless," said he, "if thou see me when I am taken, it shall be so to thee." II Kin. ii, 8-11.

The next and last thing known of Elijah until he began to manifest from the spirit world, Elisha saw the chariots and the horsemen which took him away. That is, he was clairvoyant, and saw Elijah taken away. The prayer of Elisha to Elijah was fulfilled; he had seen Elijah taken away, and a double portion of spirit power did light upon him, insomuch that even his enemies said: the spirit of Elijah, doth rest upon Elisha. II Kin. ii, 15.

ELIJAH AS A MANIFESTING SPIRIT.

It does not seem just right to carry the case of Elijah to where he was separated from Elisha, and there leave

him. It has been shown that his spirit rested upon Elisha.

Just when Jehoram was anointed king of Judah is not definitely known. It was, perhaps, six years after the exit of Elijah from this world. He was said to have reigned eight years. II Chron. xxi, 20. Just before his last sickness a written communication came to him from Elijah, who had been a denizen of the other world for a number of years, denouncing him because of his wicked reign. The communication reads as follows: "And there came a writing from Elijah, the prophet, saying thus saith the Lord, God of David thy father. Because thou hast not walked in the ways of Jehovah, thy father, nor in the ways of Asa, king of Judah, * * * thou shalt have great sickness by disease of thy bowels.

The last Old Testament promises manifestations from Elijah. It reads as follows: "Behold I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children and the heart of the children to their fathers lest I come and smite the earth with a curse." Mal. iv, 5-6.

How plain this prophecy; I seldom quote it without feeling to use to infidel Christians the language Paul used to Agrippa. He said: "King Agrippa, believest thou the prophets? I know that thou believest." Acts xxii, 27.

If Christians could be induced to believe the prophecies of their own Bible they would never be found opposing Spiritualism.

Paul speaks truly when he says, "The spirits of the prophets are subject to the prophets," I Cor. xiv, 32. The Bible certainly teaches that Elijah figured in the New Testament; I think he figured more than is generally supposed even by Spiritualists.

In the first chapter of Luke Zacharias went into the adytum of the temple; a place corresponding with a similar place in the tabernacle in the wilderness, where we read so often. "The Lord said unto Moses. The Lord (Yahweh) had ceased to talk with the people; and the angel Gabriel called in Dan. ix, 21, the man Gabriel had taken Yahweh's place, as Zacharias had taken Moses' place.

In Luke i, 13-17, when Zacharias had gone into the sanctum sanctorum, the angel Gabriel met him and said. "Thy wife, Elizabeth shall bear thee a son and thou shalt call his name John. * * * And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just to make ready a people for the Lord."

Every one knows that Elias of the New Testament was Elijah of the Old. Whenever Elijah is quoted from in the New Testament he is called Elias. Now I ask could anything be plainer? Elijah is to use John the Baptist. He is to go out under the influence and in the power of Elijah. Does he do it? the next paper will answer.

—Recommend The Light of Truth publications to your friends as up-to-date reading matter on Spiritualism.

SCRIBE.

EVERLASTING GOSPEL—Compilation of Spiritual Lectures. A valuable book. 488 pages. Price, \$1.00.

THE GHOST IS AS THE MAN.

(G. M. Went in the Humanitarian.)

"Light was Gawain in life, and light in death
Is Gawain—for the ghost is as the man."

A sense as of waiting hung over the churchyard, for the next morning was the Resurrection of the Dead.

In their graves the dead were sleeping, as deeply as man sleeps in his bed, an hour before the dawn.

Upon them lay the twilight—like the seal upon a closed book; the yews stood straight and stirless against the gray sky.

But the ghosts of three women were awake, and they sat and spoke together in the quiet of the waiting place. Restless with expectation of the morrow, they had returned to see their graves before the time; and here, close by that sleeping flesh each was to resume, in the morning, their souls had met face to face. . . .

The first of these women had a look of youth.

She had indeed fallen asleep, having scarcely taken hold of womanhood with both hands. Her eyes kept a great innocence—inviolable even by connection with death.

The second seemed to be older, and her face was as the face of Eve, when the apple had been tasted. She held against her shadow-breast the shadow of a child.

The third sat a little apart—gazing towards the east, in an attitude of exceeding peace.

And this woman appeared like one to whom the palm is given, at the end of a long fight.

Besides these three there stirred between the yew trees a little bat-like wraith—a being, which ever since its grave was dug, had come at intervals to haunt it, and to croon in the yew-walk faint ghost songs, even as it crooned them now, in the last twilight of the world. . . .

Now the three women had, in life, loved one man—one who slept in a grave yonder, plagued seemingly by no dreams.

And here, having come together, they spoke of him, and of whose husband in the Resurrection he should be.

The youngest said:

"I was the first woman whom he loved.

"If God had not taken me he would have been mine only.

"His lips clung to mine, as I drank death drop by drop; and to have spared it me he would himself have drained the cup."

"But I am glad that I died then, leaving him without one bitter, without one fleshly memory of me."

Such a little space of love lay between his first kiss and his last, and all the kisses of that time were sweet.

"As I fell asleep I heard him pray to die with me."

"So it is clear to me that, in the Resurrection, God will restore me to his arms."

As she ceased speaking no answer came from the others; but, whizzing through the yew trees, they heard the bat-like ghost sing a song of death:

"When we are dead, one thing we prove,
One page we read, with clearest mind;
And to the uselessness of Love,

"We grow resigned—We grow resigned!
To buried hearts God sends relief;

"It comes to us when low we lie,
Since Love was never worth a grief,

"It has grown tolerable to die!"

The second woman spoke:

"But he did not die with you," she said.

"And after a while he began to remember, that he must live without you.

"I do not think it was a very long while before he told me that he loved me, and that if I were willing, I could comfort him for you."

She strung her voice on sighs.

"At the cost of everything, I did comfort him.

"I did not repent of it, nor, even now, do I repent.

"I regret only that, trusting his love too little, I flung myself and my baby into the rest of death.

"For now I know that he had not ceased to love me, that they were lies which parted us, and that he grieved for me a long season.

"I know, also," (her face took on a great courage) "that, in the Resurrection God will give me to him again."

Her words seemed to wake no rivalry in either of those who heard.

The youngest was caressing tenderly some dying violets on her grave.

The other did not shift her quiet gaze from the East.

The voice between the yews seemed the sole thing in touch with the grosser passions, for it sang words like these:

"We lost each other's souls, you know;
At the same time, on the same throw,
Each tossed, and lost a soul.
But, when God summoned us to pay,
You lived; retrieved, forgot that day,
I died, and paid the whole."

When the sound had slipped further into the distance, the third woman spoke. She said:

"I loved him best.

"I loved him when his youth was in ashes, and the thoughts of the morning had left him, and women who had sworn love to him wearied and fell away.

"His last years were all mine, and in them I pointed him to God.

"It must appear in the judgment of men that I wasted my time; I did not take hold of my happiness when I might.

"I only helped him to wait—to wait until duty no longer stood between us; but it stood there until death took its place.

"He went from me; I was left alone."

Still she kept her eyes upon the East, and sweeter and sweeter waxed the hope upon her face.

"Not alone, after all," she said: Whose kiss lay last upon his mouth, whose hand held the crucifix before his falling eyes!

"For a little while he fell asleep, and I, also, afterwards . . . for a little while—and tomorrow is the Resurrection of the Dead!"

Then silence fell upon all three, as clouds fall upon a coffin plate—irretrievably, but not without hope.

They had no desire to dispute among themselves, for each woman had spoken to her own heart, and out of the depth of it.

But, with mocking sadness, the voice of the unquiet spirit was audible in the pause—leaning now by its own headstone and tracing the letters there.

"When the dreams together are lying close
Above the heads that in darkness rest,
With failing lily, and festering rose,
The mouldering flower on the mouldering breast,

It matters not, as the years fall by,
No jot it reck, it's twere you or I.
Who did first sleep deep where the shadows creep."

Then so still grew the churchyard that it seemed one might put his ear to the grass and hear the dead men breathe in their graves.

And the waiting women as the silence increased seemed to hear beyond the hills beyond the churchyard, the first faint winding of that horn which should wake the dead.

. . . But as for the man of whom they thought if, in his grave, the sound reached him also; it held for him but vague associations with other blasts—blown lightly long ago to call him to the hunting.

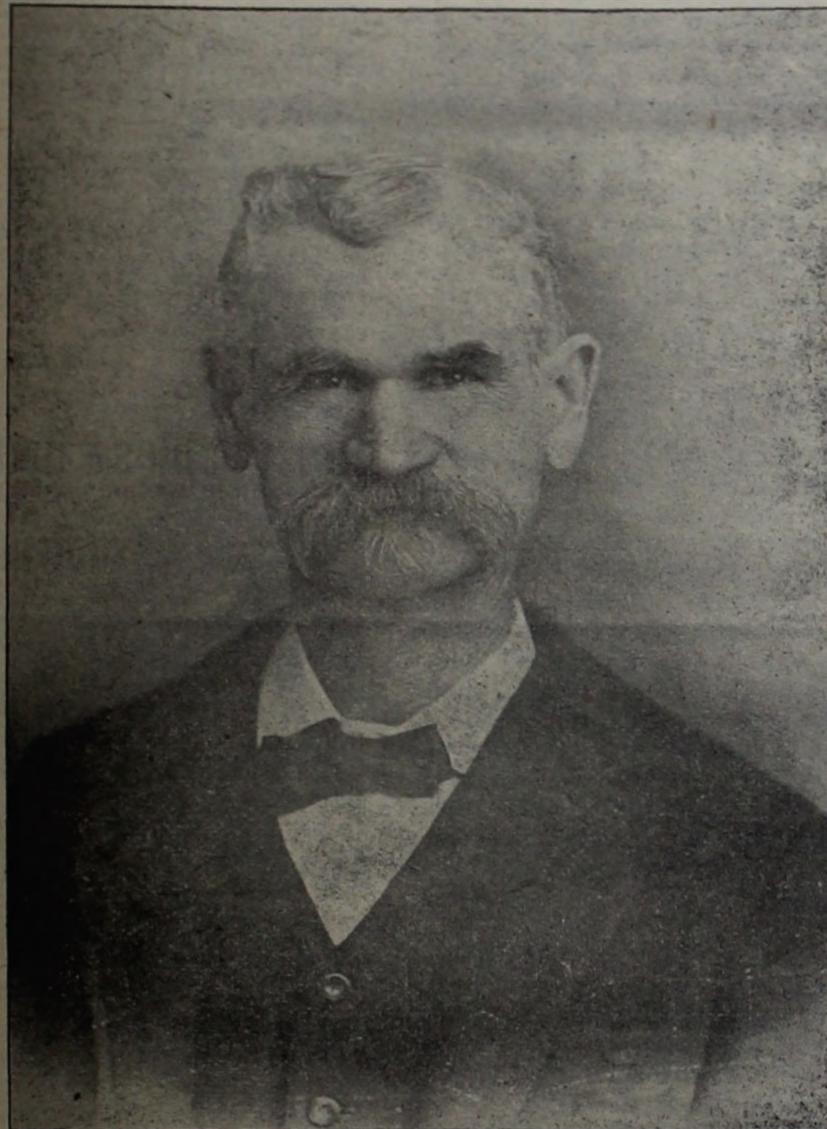
For, in life, he had been one of those to whom all moods are trivial, and existence "a string of moods"—of those who, by the shifting of their purposes, create for the Resurrection morning

problems which God Himself may fall to solve.

And, in a blaze of judgment it will come to pass that the faces of each of these women will be unfamiliar to him.

But in the meantime, they, lapt in great happiness, await the Hour.

—One of our agents writes that in soliciting a subscription the party said: "I would take it if it printed our society reports." "But the Light of Truth gives other matter in place of these. Doesn't the Banner give you all that? Why do you want them repeated? You don't want all the Spiritualist papers to be of one kind, do you? If they were you would get but a small variety of reading matter. Every good Spiritualist ought to take two or three of the papers devoted to Spiritualism. Even as it is, his religious expenses are small compared with the past, when he had to pay \$30 pew rent alone, not counting the contributions, pound packages, teas and other extras to keep the church going." "That's so," replied the listener; "I never saw it in that light before —here's your dollar!"



CHARLES W. NEWNAM.

CHARLES W. NEWNAM

Was born March 7, 1837, in Louisiana, Mo. He has been prominently identified with the Spiritual movement in Texas for 25 years. In 1876 he started the Texas Spiritualist, which he published for two years. Business complications caused its suspension in two years. In 1896 he started the Dawning Light, which has met with a fair measure of success.

OUTSIDE THE GATES

—and—

OTHER TALES AND SKETCHES.

Through the Mediumship of Mary Theresa Shelhamer (Mrs. Longley).

In the first part a spirit tells of her death, her woe, penitence, etc. Then tells of spirits in darkness; of the children's valley; of the sunrise land; spirit homes, and many other things. Part second is Morna's story. She tells of transition, language, development, etc. Several other narratives have like depictions. 500 pages, bound in cloth and gold, all for \$1.00. For sale here.

and fail?

In this enlightened age our scholastic and scientific light is crowned by a flood of supernal light from the higher realms; shining through the honest media—the chosen sensitives, who represent to us the wisdom of the spheres—and no one above imbecility can justly plead ignorance of that light now when every city, town, hamlet and home has the gratuitous offer of it for free acceptance or stupid rejection.

I say gratuitous, for it is patent to every one who has given even a cursory glance at the benevolent workings of Spiritualism during the last half century, that its devotees in the human world have spent hundreds where they have received dollars. While the prompters—the blest immortals who went before and came back in spirit to help us—have been constant and untiring in their vigilant and wise care of the children of the earth.

Many examples may be found like

IS IGNORANCE AN EXCUSE?

Ignorance is no justification before the law, until we get down to the time of imbecility, then it is a bar to punishment through human mercy; though, in the ethics of nature, it is no bar to the extreme penalty of self-condemnation.

The laws of man do not excuse a violator on the plea that he did not know that the statutes forbade his act. It is presumed that every citizen, being a part of the lawmaking power, will take care to acquaint himself with the statutes his vote has helped to make. If he neglects to do so, the law will no less hold him responsible. This applies with equal force to all of whom this responsible voter is the guardian, host or protector.

Nor can I see that the plea of ignorance can excuse me from the effects of a moral or intellectual delinquency. The light of the world is before us all, and if I, through the blind, stupid love of darkness, choose to hide in a corner and refuse to see the light, who can I blame but myself if I stumble

that of the immortal Swedenborg and others, who found in a country lad at Poughkeepsie, N. Y., the means for developing the now great literateur—A. J. Davis—who has given the world a library of mortal and immortal wisdom, which many of the wise ones have left unread through the successive decades since its inspired production. Other great souls incarnate have for years and years patiently aided the heroic mortals who dared and sacrificed to keep worthy Spiritual newspapers alive. Many volumes might be written and many heroes and heroines mentioned who have been literally financial martyrs to the glorious gospel of Spiritualism. Few, if any, have made money by writing, printing or preaching the divine truths of the New Dispensation.

The truth of the fact that death does not end all; the truth of the demonstrative proof of immortality and the existence of a spirit world; the truth of individual responsibility for individual actions; controverting the false theory of vicarious atonement; the truth of the divine law of universal brotherhood, controverting the selfish theory of competition and condemning man's inhumanity to man; the great and glorious truth resurrected which was sung by the immortal Pope and not understood by the world, that "All are parts of one stupendous whole, whose body nature is and God the soul," and many other truths of the old time, dug out from the rubbish of ruined temples of by-gone ages and made to shine as new in their eternal brightness of the benevolent wisdom of Modern Spiritualism. All this was and is the united work of angels incarnate, and, I will say, angels incarnate. They deserve to be called angels who have borne every hardship that mortal man could bear and "faced a frowning world" for the truth's sake. They, who in selecting truth from falsehood, have been guided by all the wisdom the world already had, and also most graciously inspired by the wisdom and the goodness of the messengers of light from the spirit land.

The man or woman of this day and age who can deliberately turn away and refuse to see the light of modern revelations, while still, with face to the rear, glorifying the dim light of revealments of the long ago, is to be pitied—but not excused, for such blind stupidity.

May the light shine until even the owls and bats will be ashamed of their darkness.

J. MARION GALE.

P. S.—Whenever I find a chronic "Don't Know" I notice also a don't-want-to-know wrapped up in the same agnostic skin; which, being velvety or rough, is perfectly satisfied in its contact with coarse, material things. Therefore I conclude that agnosticism is only skin deep.—J. M. G.

PRACTICAL PALMISTRY;

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ABSENT TREATMENTS

By : Use : of Vitalized : Flannel.

Edgar, Nebraska, Jan. 6, 1898.

Dear Doctor: I feel better. The flannel has helped me, and I feel stronger. Have now worn it one week this morning, and my heart is better. I feel a strong power every morning at 9 o'clock, and I go through one hour treatment that is grand. I believe I will get along all right. Yours very sincerely,

WILLIAM W. WHEELAND.



DR. A. W. BIRKHLZ, The Healer.

C. E. DANIELS of Lampasas, Texas, writes: "I am stronger and my stomach has worked better. I have used the stomach pump four times in fourteen days. Before I commenced treatments with you I was compelled to use it two or three times a day."

MRS. THOMAS HAY, of Norway, Mich., writes: "I am improved very much. I enclose \$— for another month's treatment."

MRS. M. HOOD of Box Butte, Neb., writes: "I truly believe that piece of flannel did me good, and I believe will eventually cure me."

MRS. WM. LAMIMAN of Lapeer, Mich., writes: "I derived great benefit from the vitalized flannel you sent me. I would like to have another piece. My cough is better, as well as my heart."

J. A. SANFORD of Oshkosh, Wis., writes: "The pain in my legs and feet are much less, but strength in muscles comes slowly. The ringing in my ears has ceased; rupture not healed, but does not trouble me as usual. Please send me some more of the vitalized flannel. Hope to see you in Oshkosh next spring."

Address Dr. A. W. Birkholz, People's Institute, Chicago, Ills.



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CORRESPONDENCE

NEWS ITEMS.

Dr. H. C. Andrews is in Chattanooga, Tenn.

Next issue will contain anniversary reports.

Dr. George A. Fuller speaks at Baltimore tomorrow.

The W. P. U. of Brooklyn has E. W. Emerson for April.

Mrs. C. F. Weatherford's address in Chicago is 83 Thirty-first street.

Dr. W. W. Hicks has a college of sacerdotalism at Toronto, Canada.

Mrs. A. L. Lull has been lecturing and giving tests in Lawrence, Kan.

Professor W. F. Peck is lecturing before the W. U. A. of Minneapolis.

Frampton, O., recently was awakened by a Spiritual meeting held by Mrs. E. Davis.

The Folsoms have gone to Louisville, Ky., their old home, for a season of rest.

Dr. C. E. Irwin has located at the Sherwood house, 608 Walnut street, Cincinnati.

Cincinnati celebrated, but, with all others, a report will be published in next issue.

Address Mrs. Virginie Barrett for lectures and tests at 25 Walton street, Toronto, Can.

Mrs. F. F. Spangler of Stillwell, Kan., has announced herself as a public psychometrist.

A new spiritual society has been started at Brooklyn, N. Y., with Mrs. E. Mills as president.

H. E. Martin of Dimondale, Mich., has removed to Lansing—home address 743 North Hillsdale avenue.

David Norrie of Waukesha, Wis., passed away on the 14th ult. He has been a Spiritualist since 1849.

Mrs. Hattie Harding of Somerville, Mass., has been serving the friends at Plymouth with lecture and tests.

Daniel G. White gave a lecture and tests before the First Spiritualist society of Manchester, N. H., recently.

The Texas State association held its quarterly convention this week at El Paso, the dates being April 5, 6 and 7.

Mrs. C. F. Woodward has been conducting meetings and holding circles at Stoughton, Mass., to interested auditors.

L. W. Hutchinson passed over at Eden Vail, Cal., in his 53d year. His wife preceded him a year ago. Love attracts.

J. W. Vandemark writes that Mrs. C. M. Sawyer has been in Fort Wayne, Ind., for a week and held seances satisfactory to all.

A Spiritualist meeting was held by Mrs. Holt of Montpelier, at O. J. Putman's, Walcott, Vt., recently, which stirred the town.

The Marboro, Mass., friends enjoyed a two days' mass meeting at the Unitarian church. Fine programs were the order of the day.

Captain J. Balcom of Lynn, Mass., is open to engagements. He is presently located at 503 West Seventh street, Cincinnati, O.

The Hanson society of Whitman, Mass., recently enjoyed the service of James B. Howland, another new luminary on our horizon.

Levi Cole of Louisville, Ky., passed on to the higher life March 22, in his 72d year. Rev. George Heinsohn of the P. S. C. officiated at the funeral.

G. W. Kates and wife have changed their local address to 156 Meigs street, Rochester, N. Y., and will continue to serve the First Spiritual church of that city.

THE LIGHT OF TRUTH.

Mrs. J. W. Kratz of 21 East Eighth street, Cincinnati, is desirous of filling May and June, whether for society, jubilee or camp work. She lectures and gives tests.

The Buffalo, N. Y., Spiritual temple fair netted over \$400 for their building fund. The Woman's Progressive union wishes to publicly thank all who aided in the same.

The Independent Spiritual lecture bureau of Cincinnati opened the month of April at Douglass hall, with Mrs. J. W. Kratz as speaker. This lady's address in the Queen city is 21 Eighth street.

The friends at Edmonds, Wash., have organized and applied for a charter from the N. S. A. P. C. Mills writes that an attack by Rev. Thurston of that place has placed Spiritualism on a firm basis there.

Stevens Point, Wis., has organized, writes Mrs. Clara Stewart of 803 Dixon street. Mrs. I. W. Kayner, who has been appointed N. S. A. state agent, brought the forces together for effective co-operation, and the town is happy.

A rosette party was recently held by the friends at Waltham, Mass. The committee in charge was Mrs. Isabel Vinal, Mrs. Everett Adams, Mrs. Clara H. Lowell, Mrs. E. I. Kimball and Mrs. Charles Drew.

Henry Brown, an old and respected citizen of Decatur, Mich., has passed to the beyond. He was 80 years of age, and has been a Spiritualist for nearly fifty years. His long life on earth was due to his strict adherence to the teachings of the new philosophy.

Dr. T. A. Bland, author of books on health, has been seriously ill, and still suffering from paralysis of the right arm. A musical was recently tendered him at his residence, Worcester Square, Boston, as a tonic towards his recovery. Professor J. J. Watson, the talented maestro, conducted the same.

On a recent occasion thirty-five investigators of the spiritual philosophy attended the conference meeting of the Hanson society, convened at Mrs. W. Quindley's, 28 Liberty street, Rockland, Mass.; Barnstable, Halifax, South Hanson, Pembroke, Whitman, North Abington and Rockland being represented.

George H. Brooks writes that the friends at Waterloo, Ia., are on a permanent footing, and will hold meetings every other Sunday. Prior to his advent no public meeting had been held in 30 years. Mr. Brooks went from there to Fort Wayne, Ind., for April. Will respond to funeral calls. Send telegram to Fort Wayne.

At the annual election of the Portsmouth (N. H.) P. S. U. the following officers were installed: Mrs. William T. Lucas, president; Mrs. Estelle Riegelmann, vice president; Miss Martha Hersey, secretary; William T. Lucas, treasurer; Mr. B. F. Russell, Mrs. Jane Jackson, Mr. and Mrs. George Hersey and Dr. John Plummer, trustees.

Transitions: Mrs. C. A. Bowers, Lily Dale, N. Y.; J. P. Lanning, Philadelphia; A. V. DeCosta, New Bedford, Mass.; P. C. Thompson, Philadelphia; D. Norrie, Waukesha, Wis.; D. W. Hutchinson, Waverly, Ia.; L. Cole, Louisville, Ky.; Mrs. N. H. Sanborn, Gridley, Cal.; Earl Roberts, Schoolcraft, Mich.; W. C. Pettibone, Fondulac, Wis.; E. F. Slocum, Chicago; H. Brown, Decatur, Mich.

St. Joseph, Mo., warns against a young man of 18, wearing glasses, slender built, who is posing as a medium. As he will not appear elsewhere under the same name it is no use giving this. But he can not change his contour, and any one announcing himself as a "Prof." or something "wonderful" in that shape, should be scrutinized and searched for references that can be heard from before a seance is permitted.

Mrs. S. E. Scoville in a recent lecture at Kansas City, Mo., deprecated public seances. "We are above the tests which the skeptical and the curious would put us to," said she. "The mental phenomena and the philosophy of Spiritualism are the only facts in our faith that can appropriately be presented to mixed audiences. The place for material manifestations is in the class room among the believers only; they should never be degraded to the level of a side show."

The meeting and seance of the Woman's auxiliary of the Worcester (Mass.) Association of Spiritualists at the home of Mrs. M. K. Howe, 153 Chandler street, recently, was largely attended and spent in literary, musical and Spiritualistic exercises. Mrs. H. Hildreth presided and conducted the seance. Several poems by the members of the society were read. The next meeting of the auxiliary was announced to be at the home of Mrs. Woodbury Smith, 253 Pleasant street.

Fort Worth, Tex., is energetically working for a spiritual temple. Mrs. J. H. Jackson and Mrs. M. A. Wilson, with a strenuous backing, are heading the movement, and have no doubt of success. The Sunday meetings are interesting, and the Lyceum is progressing under the influence of Mrs. Susie Dunn and Mrs. A. Ault. Dr. Hardy, the able pianist, furnishes his quota in music. Contributions in cash, books or other valuables accepted. Address Mrs. J. H. Jackson, Fort Worth, Tex.

A POPULAR MISTAKE

Regarding Remedies for Dyspepsia and Indigestion.

The national disease of Americans is indigestion or in its chronic form, dyspepsia, and for the very reason that it is so common many people neglect taking proper treatment for what they consider trifling stomach trouble, when as a matter of fact, indigestion lays the foundation for many incurable diseases. No person with a vigorous, healthy stomach will fall a victim to consumption. Many kidney diseases and heart troubles date their beginning from poor digestion; thin, nervous people are really so because their stomachs are out of gear; weary, languid, faded out women owe their condition to imperfect digestion.

When nearly every person you meet is afflicted with weak digestion it is not surprising that nearly every secret patent medicine on the market claims to be a cure for dyspepsia, as well as a score of other troubles, when, in fact, as Dr. Werthier says, there is but one genuine dyspepsia cure which is perfectly safe and reliable, and moreover, this remedy is not a patent medicine, but it is a scientific combination of pure pepsin (free from animal matter), vegetable essences, fruit salts and bismuth. It is sold by druggists under name of Stuart's Dyspepsia Tablets. No extravagant claims are made for them, but for indigestion or any stomach trouble, Stuart's Dyspepsia Tablets are far ahead of any remedy yet discovered. They act on the food eaten, no dieting is necessary, simply eat all the wholesome food you want and these tablets will digest it. A cure results, because all the stomach needs is a rest, which Stuart's Dyspepsia Tablets give by doing the work of digestion.

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THE LIGHT OF TRUTH.

LET THEM BECOME AMERICANS.

MISCELLANEOUS.
CHARLES J. OSBORNE, ST. LOUIS
AGENT OF THE ASSOCIATED PRESS,

Tells the Post Dispatch What He Thinks of Spiritualism.

Amongst the array of opinions concerning Spiritualism by St. Louisans printed in the Post Dispatch of that city is the following from the genial newspaper representative, Charles J. Osborne:

Spiritualism, primarily considered, through its phenomenal phases, demonstrates the continuity of human life. Beyond this it opens a philosophical field as broad as the universe, covering all phases and departments of life. It has no dogmatic creed and no declaration of principles.

Christianity is a faith—Spiritualism a demonstration.

What has been definitely learned since the first investigation of Spiritualism is embraced in individual experience. As the law of progress underlies all departments of nature, mediumship takes a wider range than it did at the outset. It may be said to keep pace with the growth of spiritual and intellectual forces.

It depends more upon the physical organization than upon the mental, moral or spiritual qualities. An ignorant, immoral person can become a good medium.

More people are becoming interested in these phenomena every year. While I do not believe that every one in the world will be able to talk at some time with their departed friends, I do say that by the end of the Spiritualistic century thousands upon thousands will be holding direct communication with their friends in the other world.

EMIL AMBOS.

There passed away in this city last week a character unique and praiseworthy. Emil Ambos was known far and wide for the peculiar ways he had of doing an enormous amount of good. Possessed of large wealth he lived his life as naturally perhaps as any man ever did. Mr. Ambos' chief enjoyment was with children, many of them poor, uncouth negro children, who fairly worshiped him, and from whom he earned the sobriquet of "Uncle Eem," by which he was so well known. Mr. Ambos' farm on the outskirts of the city is a model of excellence, much of his time being devoted to perfecting and adorning the grounds for the use of others. Last summer the Spiritualists held a picnic there, and for thousands of people the Ambos farmhouse and beautiful grounds have been a delight. He knew the truths of Spiritualism, and although not identifying himself with it in a technical way his life was in many respects an illustration of its teachings. He was possessed of charity, which is the greatest virtue.

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From within or from behind, a light shines through upon things, and makes us aware that we are nothing, but the light is all. A man is the made of a temple wherein all wisdom and all good abide.—Emerson.

THE LIGHT OF TRUTH.

LET THEM BECOME AMERICANS.

Archbishop Kain of St. Louis has issued an order that Protestants who marry Catholics must sign an agreement promising the marriage will not be dissolved except by death; that children shall be educated as Catholics, even though the Catholic contracting the marriage be removed by death, and that only a Catholic ceremony will be performed. The order has caused consternation among many couples in St. Louis.

But this need not be. Simply let them become Americans, and they will be protected as well as assured a safe passage to heaven.

It is ridiculous to think of a foreign representative potentate issuing such orders to American citizens. What has got into the gentleman? Is he in a waking dream imagining himself in Spain.

BOOK NOTICE.

A statement has recently gone the round of the press to the effect that Mr. W. T. Stead has abandoned journalism and literature, and was devoting himself to the investigation of the invisible world. The only foundation for this statement is the fact that at the end of last year, Mr. Stead suspended the publication of the quarterly journal Borderland, which was devoted to the publication of the result of such investigations. With that exception, Mr. Stead carries on his work as before. Since suspending the publication of Borderland, Mr. Stead has edited a selection of the letters written automatically by his hand, which have been published by Mr. Grant Richards of Henrietta street, Covent Garden, London, under the title of "Letters from Julia; or, Light from the Borderland."

X RAYS.

Favors should not be accepted unless we feel strong enough to be grateful, for ingratitude always reaps heartaches.

Man can only know certain truths as he gives up certain habits. Every sacrifice, like every new attainment, rewards itself with a higher understanding of something desired, or with a new truth entire.

Egotism makes big spirits the control of small mediums.

He who tries to reform the world should begin on self. That would make him sure of one convert.

Every selfish act brings a reproachful thought or mental vibration from somewhere which constitutes or produces the guilty conscience. If not from the mortal, at least from the spirit realms; for there it is known, however well it may be hidden from mortal sight. This applies to fraudulent mediums as well as other wrongdoers.

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QUESTIONS AND ANSWERS.

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question—What is the cause of anger?—Cause Hunter.

Answer—Anger is an effect of discord in the human entity—a lingering of the animal emotion in place of its higher evolution, affection or sympathy—this discord being due to some excess in the moral nature, as intemperance would be regarded as excess in the physical or sensual nature of the being. In its evolution from the animal to the human, anger (a natural emotion of all lower creatures) assumes a modification, as may be noticed in domestic animals, and often entirely outgrown in pet animals. In the lower human races it assumes another form—viciousness or cruelty rather than anger, and when continuous, hatred. But this need not be unless incited or trained. If men did not pervert their reason by selfishness—unspiritual or immoral thinking—there would be no prejudice in the world. Prejudice and pride are one. What many call pride is but cultured prejudice. Enacted, it stunts the affections, and animalism naturally gains foothold again, and we have anger in the human entity—real animal emotion, which forgets itself or its surroundings, and commits deeds which reason later resents, and ends in what you call remorse. Affection is the natural human emotion, though also existing as a companion to anger in the animal. But it grows in man, and becomes sympathy or love—a higher or deeper-rooted emotion or feeling than mere affection. Now, while we call it a discord, it is not required that all should have been selfish who possess it. Remember, it is carried through three and four generations by heredity; and, unless you can recall a series of selfish acts or the carrying out of foolish family pride or what is often erroneously styled "principle," you need not chide yourself with its development. But you are responsible, nevertheless; for no one will forgive you, if you permit your anger to commit a high-handed deed, or your pride or prejudice to be the cause of somebody's downfall or loss of prestige, etc. God does not punish, but man does. It is his mental vibration directed against wrongdoers and these suffer in comparison to the indignation of the wronged. Nor is this unshamed individual. It is general, and follows a spirit for ages, if history records his selfish acts. There is no dagger stab so excruciatingly painful as universal contempt. The traitor, the unjust ruler, the dishonest legislator, the bribe-offerer, the heartless monopolist, or any who use their reason for unjust or unspiritual purposes, are victims to this law of vibration and suffer a worse hell than orthodoxy paints in any of the world's religions. Control your anger and the rest of your animalism will follow. Be just and it allays your angry emotion. For every spiritual act, you add divine potency to your being, and this finally neutralizes the lower or overpowers it with its superior qualitative force.

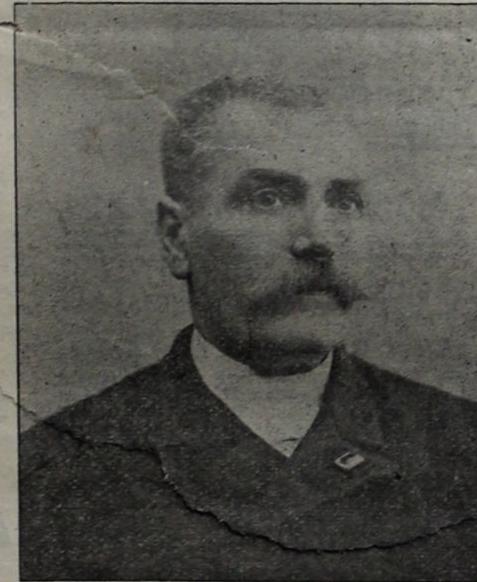
Question—Is it possible for an obsessing spirit to leave at will?—J. F. S., Deweyville.

Answer—Not always, for obsession implies unwilling control, though it

may have originally been the effect of willing it. Mediumic control is not obsession in the above sense, though many so-called controls are prisoners, but mouthpieces for higher spirits, or so-called guides. But there is an obsession foreign to this, which may or may not be conscious of the fact. That is where a spirit comes in for the sole purpose of joining a mortal in a sensual or selfish indulgence. Such a spirit may be caught by this act, and unable to get away without great effort—one way being to resist the next temptation to which the mortal subjects him. The resistance temporarily induces a higher vibration of his own forces over that of the mortal, and a separation becomes possible. It often proves an experience to spirits that they can not forget, as they undergo all the inconveniences and sufferings of the one obsessed—just as were they in the mortal again. But many do not know they are obsessing, and simply imagine they are back to earth, and accept the situation as a matter of course. To many it is as good, however, as a new incarnation.

Question—What effect has bodily cremation?—H. B. C.

Answer—That depends on circumstances. A spiritual-minded person gets away from the body almost immediately after death—in fact death is the release. A sensual or selfish individual may be attached to the body as he was to matter in earth life, and thus unable to free himself for days. In the meantime, should the body be cremated, he might suffer what a mortal would who is caught in a fire, and not be relieved till free from the body by segregation of the particles which constitute the link between body and spirit.



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VOICE OF THE PEOPLE A SPIRITUAL CHURCH.

(Professor J. R. Buchanan.)

I have read with great pleasure the religious remarks of G. W. Kates. long ago I would have urged the same views upon the people had I seen any prospect of success for the movement. But the deep earnestness required was not apparent. Now I hope the time may have arrived.

Spiritism has done its work. It has set people to thinking and broken the ice of conservatism; and Spiritualism may find supporters. The work of building up something solid and permanent may begin. But the building of a new temple requires that the ground should be cleared of orthodoxy, with foundation and its walls protected from assault by the purity of its motives, and while its votaries are presenting a heavenly religion they should be able to show that the old church religion is not a true religion and is not in harmony with heaven, for it has not been the religion of brotherhood, but the religion of war—moving hand in hand with despotism. The Spiritual church presents peace in opposition to war.

But this iconoclastic work of defense of the truth should not be the leading feature of the church. Spiritism may be content to sing hymns and dwell upon the fact of immortality, but Spiritualism will be contented with nothing less than that divine love and justice which realize on earth the conditions of heavenly life, which are reported by every returning spirit, and which have long been known but disregarded.

Unless the votaries of Spiritualism believe fully in love and justice, which imply brotherhood—unless they are prepared to co-operate as brothers for a nobler life than any church has ever attempted—they have a very inadequate idea of what true Spiritualism means.

And unless they have a leader or teacher who can present such a life and enact it himself, as the Apostles did when they went forth without salary on their dangerous missions (missions which are not dangerous now) it will not be a truly spiritual church, though it may be the germ of one—a primary school in which its members may grow in their zeal up to the standard of the Pentecostal time.

The true religion of brotherhood is deeply implanted in the noblest natures, and on some rare occasions appears in the church which has been called Christian, though it has officially none of the spirit of Christ. The Rev. G. D. Herron has been telling the church plainly that it has no Christianity. Bishop Potter has spoken almost as plainly, and even a Catholic priest in New York has spoken out like a fearless reformer.

The church of war, despotism and slavery is doomed. It established and adhered to African slavery and slave trade until civilization compelled it to give it up in the first half of this century, and the secession war compelled it to surrender entirely.

No church that is satisfied with our corrupt governments and the terrible sufferings of the producers of wealth, the oppression of women and the steady increase of crime will amount to much. But it may be a stepping stone to something higher, by clearing away the old ideas of hell and the hell-god, the power of the priesthood, the blood of Christ and the many false principles in the Roman Bible. Every step in that direction will be a positive gain, and the instruction from the spirit world will gradually lead its

believers up to a full realization of their duty in realizing the brotherhood of man.

The yearnings of the human heart for a more satisfactory and harmonious life than this world offers today are leading men both in and out of the church to organize for something better. A co-operative commonwealth, some form of communism, or some movement for political justice to all, is moving thousands today. Such a community has successfully begun at Ruskin, Tenn., and is issuing as able and spirited a newspaper as is now before the public, called the Coming Nation (issued at fifty cents a year).

Another society has been established at Commonwealth, Ga., to realize the ideal of a Christian community, by which they mean a real family neighborhood, to show the possibility of an unselfish life. They issue a monthly entitled the "Social Gospel."

This is not an old-fashioned church. Its members have great variety of sentiments, but they believe and wish to prove that a life of harmony and brotherhood is possible, and they are struggling with financial difficulties bravely to realize their ideal.

They consider this not a church affair, but a Christian movement, similar to what existed a short time among the apostles and their followers, but was so entirely overwhelmed at Rome by a paganized church and interpolated Bible, the ally of despotism.

Such religion as this is sanctioned from heaven, and whenever a church is organized in harmony with the instructions from heaven it will go on advancing till it is finally ruled by holy and unselfish principles.

Therefore, I earnestly advocate the establishment of Spiritual churches, though I do not believe we are entirely prepared to make them what they should be, for they will grow and will carry a moral power and beneficent uplifting influence which we have not at present—an influence that will invigorate every reformatory movement and liberalize the professions, the colleges and the government.

This was the religion introduced by Jesus and the apostles, and any one can see in the epistles of St. Paul that the exercises of his church were similar to those of Spiritualists today. But all this was abolished by the infamous conspiracy that established the Roman papacy and perfected itself in the society of Jesuits, a body so infamous in its career as to be condemned and expelled by the church for its crimes, though it has crawled back into power.

The only complete history of this destruction of Spiritual religion is that which I have given in "Primitive Christianity."

The Spiritualism founded by Jesus and the apostles differed from modern Spiritualism only in its greater devotion to the highest standard of Spiritual religion, and a more heroic devotion to duty. It was in every important respect exactly the opposite of the orthodox church—with not a single principle repugnant to rational philosophy.

The voice of heaven was the same then as it is now. The higher the sphere that we reach the more nearly do we harmonize with St. John and St. Paul, whose writings have been so terribly mutilated by forgery as to make them embody the superstitions of paganism.

When the orthodox church becomes aware of this fraud, they will see the necessity of uniting in the Spiritual movement and a few good Spiritual churches, earnest and enlightened, may bring them in by thousands. I hope those who appreciate these ideas will begin without delay to establish a Spiritual church. J. R. BUCHANAN.

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—Anniversary news next issue.

—M. A. F.—Have patience, and with love in your heart the test will come when least expected.

—Spring has come—manifestated by the poems that are beginning to burden our mail carrier.

—Mrs. H. T. Stearns is requested to send her address to T. C. Saunders, Devil's Lake, Ramsey county, N. D.

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—Though unable to attend the Union society of Cincinnati it continues its former courtesy of sending the Light of Truth complimentary tickets to all of its entertainments, socials and other demonstrations, for which it has our thanks.

—W. A. C.—The item was taken from a clipping sent us, undoubtedly from a well-wisher who believed it true and thought he would favor us with something of interest to our readers. But this is an age of invention in more respects than one.

—E. A. Magoo writes: "I pity that Massachusetts lady who was so anxious to see her report fully published, for I feel she will be ashamed of it when she sees herself in the true light. I never would esteem a paper less highly, because it did not need anything I felt moved to write."

—Whether directly or indirectly guilty of a wrong, we suffer just the same. Retribution follows every selfish act as reward follows a good one. Those who only read or care for a Spiritual paper when it contains a notice of themselves, and condemn when a fulsome eulogy is trimmed down to a reasonable extent, must not be surprised at trouble following as an effect of such a cause. But our books show that few of this class are subscribers—a notable fact in harmony with their keeping.

—Workers who send us notices of their movements must calculate that the paper is printed a week ahead of its date; and if their notices reach us too late for the current issue, they are used in the next issue, which makes the notice appear two weeks old to them. If they have located elsewhere in the meantime it is not our fault though some are impulsive enough to chide us under the circumstances as "blundering" and injuring their profession. A little consideration would show the boot to be on the other leg.

—A recent argument against Spiritualism that it had so many aged peo-

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ple in its ranks proved it a superstition. But if it were not for that kind of "superstition" many of these people would have been dead long ago. Spiritualism is a sustaining power, as these aged ones assert, having mostly joined the ranks forty and fifty years ago, thus growing old in that which they accepted in youth and manhood. The boot is on the other leg, and those who try the aged theory on you, tell them Spiritualism does not invite age, but creates it.

—A medium writes: "I see you are after the frauds with a sharp stick. That is right. It casts a shadow on all mediums alike, and the innocent suffer with the guilty; or for the guilty in many instances, as the frauds are generally shrewder than their victims, and always know when it is time to leave, while honest mediums couldn't leave if they were told to—not having the means to do so. Dishonesty never lacks railroad fare, it seems, while we have to stick it out and bear the brunt of fakirs' doings. I don't see how any honest Spiritualist can object to your policy. It certainly is best for them and will put us in a better light eventually."

—Some of our mediums have the faculty of importuning good natured people to write them up for the Light of Truth, and not understanding concise writing, these elaborate to the extent that we must cut them down, and in doing so, go to the other extreme for want of time to do otherwise. This disappoints the medium, and he calls down the one who promised him great things. The latter in turn apologizes in self defense, and as a relief for this

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